

# Scattered Pearls on Ramadan

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Muhammad Nabeel Musharraf (ed.)

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[O You who Believe, fear Allah. And let every soul look to what it has sent on for tomorrow. Fear Allah, surely Allah is well-acquainted with what you do. And do not be like those who forgot Allah, so He made them forget their own souls. Such are the rebellious transgressors.]

(Al-Hashr 59:18-19)

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## The Likeness of Ramadan and Prophet Yusuf

*By: Ibn al-Jawzi*

*From: Ibn al-Jawzi's 'Bustan al-Wa'idhin wa Riyad as-Sami'in'*  
(p. 213-214)

In the Name of Allāh, the Most Beneficent, the Most Merciful

"The month of Ramadan to the other months is like Yusuf to his brothers. So, just like Yusuf was the most beloved son to Ya'qub, Ramadan is likewise the most beloved month to Allah.

A nice point for the nation of Muhammad (saw) to ponder over is that if Yusuf had the mercy and compassion to say {"There is no reproach for you today..."} [Yusuf; 92], Ramadan is likewise the month of mercy, blessing, goodness, salvation from the Fire, and Forgiveness from the King that exceeds that of all the other months and what can be gained from their days and nights.

Another nice point to think about is that Yusuf's brothers came to rely on him to fix their mistakes after all those they had made. So, he met them with kindness and helped them out, and he fed them while they were hungry and allowed them to return, and he told his servants: "Carry their belongings with you so that they don't lose them." So, one person filled the gaps of eleven others, and the month of Ramadan is likewise one month that fills the gaps of our actions over the other eleven months. Imagine the gaps and shortcoming and deficiency we have in obeying Allah!



We hope that in Ramadan, we are able to make up for our shortcomings in the other months, to rectify our mistakes, and to cap it off with happiness and firmness on the Rope of the Forgiving King.

Another point is that Ya'qub had eleven sons who were living with him and whose actions he would see at all times, and his eyesight did not return because of any of their clothing. Instead, it returned due to Yusuf's shirt. His eyesight came back strong, and he himself became strong after he was weak, and seeing after he was blind. Likewise, if the sinner smells the scents of Ramadan, sits with those who remind him of Allah, recites the Qur'an, befriends on the condition of Islam and faith, and avoids backbiting and vain talk, he will (by Allah's Will) become forgiven after he was a sinner, he will become close after he was far, he will be able to see with his heart after it was blind, his presence will be met with happiness after it was met with repulsion, he will be met with mercy after he was met with disdain, he will be provided for without limit or effort on his part, he will be guided for his entire life, he will have his soul dragged out with ease and smoothness when he dies, he will be blessed with Forgiveness when he meets Allah, and he will be granted the best levels in the Gardens of Paradise.

So, by Allah, take advantage of this greatness during these few days and you will soon see abundant blessing, high levels of reward, and a very long period of rest and relaxation by the Will of Allah.

By Allah, this is the true relaxation..."

## **Ramadan A Reminder of Unity : Shaykh al-Albanee**

*By: Imam Muhammad Naasir-ud-Deen Al-Albaanee*

*From: Silsilatul-Ahaadeeth As-Saheehah (1/442-445)*

*Translated by: Al-Istiqamah Newsletter*

Abu Hurayrah (radhi Allaahu anhu) related that the Prophet sallallahu alaihi wa sallam said:

“Fast when they fast, end the fast when they end theirs, and sacrifice the day that they sacrifice.” [2]

Al-Bayhaqee relates by way of Abu Haneefah, who said: ‘Alee ibn al-Aqmar related to me, from Masrooq, who said: I entered upon ‘Aaishah on the day of ‘Arafah, so she said: “Serve Masrooq with some gruel, and make it more sweet.” Masrooq said: Nothing prevented me from fasting this day except that I feared that it may be the day of Sacrifice. So ‘Aa’ishah said to me: “The day of Sacrifice is when the people sacrifice, and the day of ending the fast is when the people end their fast.” This chain of narration is jayyid (good) due to what has preceded.

### **Understanding This Hadeeth:**

Imaam at-Tirmidhee says after quoting the hadeeth: “One of the people of knowledge has explained this hadeeth by saying: Its meaning is to fast and end the fast along with the Jamaa’ah and the majority of people.”

As-San'aanee said in Sublus-Salaam (2/72): "In this (hadeeth) is a proof that being in agreement with the people is accepted in establishing 'Eed, and that the individual person who believes that it is the day of 'Eed – because of the sighting of the moon – then it is obligatory upon him to be in agreement with the people, and that the ruling of the people – concerning the Prayer, breaking the fast, and sacrificing – is binding upon the individual."

Ibn al-Qayyim (rahimahullaah) mentioned this meaning in Tahdheebus-Sunan (3/214), and said: "It is said: In it a refutation of those who say that whosoever knows the positions of the moon due to astronomical calculations, then it is permissible for him to fast and end the fast, even if others do not know. It is also said: That the individual witness who sees the moon, but the qaadee (judge) has not accepted his testimony, then there is no fasting for him, just as there is no fasting for the people."

Abul-Hasan as-Sindee said in Haashiyah 'alaa Ibn Maajah, after mentioning the hadeeth of Abu Hurayrah which was related by at-Tirmidhee: "And its apparent meaning is: That there is no room for individual (opinions) to enter into these affairs, nor to act individually in this. Rather, this affair goes back to the Imaam (the Leader of the Muslims) and the Jamaa'ah (united body of Muslims under the Imaam). It is obligatory upon the individuals to follow the Imaam and the Jamaa'ah. From this is that if an individual sights the moon, but the qaadee rejects his witness, then the individual has no right in these matters, but rather he must follow the Jamaa'ah in this."

And this is the meaning which is evident from the hadeeth, and which is emphasized by the fact that 'Aa'ishah (radhi Allahu anha) used it with Masrooq when he prevented himself from fasting on the

day of 'Arafah, fearing that it could be the day of Sacrifice. So she explained to him that there is no weight given to his individual opinion in this, and that he should follow the Jamaa'ah. So she said to him: "The day of Sacrifice is when the people sacrifice, and the day of ending the fast is when the people end their fast."

### **Unity is One of the Goals of the Sharee'ah**

And this is what is befitting for the easy-natured and tolerant Sharee'ah (Prescribed Islaamic Law), one of the goals of which is uniting the people together, unifying their ranks and keeping away from them all that would split their comprehensive unity – from the individual opinions. So the Sharee'ah does not give any weight to the individual opinion in matters concerning 'ibaadah jamaa'iyyah (collective acts of worship), such as Fasting, 'Eed and Prayer in congregation – even if the opinion is correct, from one angle. Do you not see that the Sahaabah (the Companions) – radiallaahu 'anhum – used to pray behind each other. So from them were those who held the view that touching a woman, or the flowing of blood from the body invalidates the wudhoo' (ablution), along with those who did not hold this view. From them were those who would complete the Prayer whilst traveling, whilst others shortened. Yet these, and other such differences, did not prevent them from collectively praying behind a single Imaam and deeming it to be acceptable. And this is because they knew that tafarruq (splitting-up) in the Religion is more evil than having ikhtilaaf (differences) in some opinions. Indeed, the matter with one of them reached the extent that he would not even deem acceptable any opinion which differed with the great Imaam in the major gatherings; such as the gathering at Minaa (during Hajj), to the extent that he would totally abandon acting upon his opinion in

that gathering – fleeing from that which could result from this evil, because of acting according to his own opinion.

Thus, Abu Daawood relates (1/307) that ‘Uthmaan (raa) prayed four rak’ahs at Minaa, so ‘Abdullaah ibn Mas’ood criticized him saying: “I prayed two rak’ahs with the Prophet (Sallallaahu ‘alaihi wa Sallam) and two rak’ahs with Abu Bakr, and two rak’ahs with ‘Umar, and two rak’ahs with ‘Uthmaan in the beginning of his rule, then he completed it (i.e. by praying four rak’ahs). After that the ways became divided with you all. So I hope from these four rak’ahs, that two of them would be accepted.” Then Ibn Mas’ood prayed four rak’ahs. So it was said to him: You criticized ‘Uthmaan, yet you prayed four? So he said: “Differing is evil.”

Its chain of narration is Saheeh (authentic), and something similar to this is related in the Musnad (5/155) of Imaam Ahmad, from Abu Dharr (radhi Allaahu anhu).

So those who continue splitting-up with regards to the Prayer, and who refuse to follow the local Imaams in some mosques – especially in the witr Prayer during Ramadaan – using as proof that this is against their madhhab (school of thought), then they should reflect upon the above mentioned hadeeth and athar (narration). Likewise, those who claim knowledge of astronomy and who, due to their opinion, fast and end their fast alone – preceding or lagging behind the majority of Muslims, not seeing any problem in doing so – should also reflect upon the previously quoted proofs. So all of them should consider, and reflect upon the knowledge that has been mentioned. Perhaps they will find for themselves a cure for their ignorance and self-delusion, so that they may then become a unified rank along with their Muslim brothers – for indeed the Hand of Allaah Subhanahu wa Taa’ala is over the Jamaa’ah.

**Notes:**

[1] Silsilatul-Ahaadeethus-Saheehah (1/442-445), the hadeeth authentications have been abridged and edited.

[2] Saheeh: Related by at-Tirmidhee (2/37). Shaykh al-Albaanee authenticated it in As-Saheehah (no.224)

## **The Condition of the Salaf in Ramadhaan**

*By: Shaykh Saalih Al-Fawzaan*

*From: [alfawzan.ws/node/9840](http://alfawzan.ws/node/9840)*

*Translated by: Raha ibn Donald Batts*

### **Question:**

I have some questions; the first question: what was the state of the Salaf As-Saalih, may Allaah have mercy upon them and be pleased with them, in anticipation of this great month? How was their guidance? How was their character and their conduct? The second matter, O eminent Shaykh, how does the Muslim prepare to take advantage of these nights and days which he is now living in; preparation by way of knowledge, by knowing the rulings of fasting and knowing the nullifiers of the fast and its rulings? Some of the people are heedless of these things so they do not understand the affair of fasting and they also do not have the obligatory understanding of the affair of the fast, has the Shaykh noticed this matter? May Allaah reward you.

### **Answer:**

In the name of Allaah the Most Merciful, the Bestower of Mercy. Wa Alaykum As-Salaam wa Rahmatullaahi wa Barakaatuh; may Allaah bless you. Regarding that which you have drawn attention to, from these two great matters; the first question is regarding the condition of the Salaf in the month of Ramadhaan. The condition of the Salaf, as it is recorded in the narrated books with chains of narrations from the trustworthy people (narrating) from them is that they would ask

Allaah the Mighty and Majestic to make them reach Ramadhaan before it entered; they would ask Allaah to make them reach the month of Ramadhaan due to what they knew that it contained from abundant good and general benefit. Then, when Ramadhaan entered, they would ask Allaah to aid them upon righteous actions therein. The when Ramadhaan ended they would ask Allaah to accept it from them. As Allaah the Mighty and Majestic says:

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ٦٠ أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ٦١

“And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning). It is these who race for the good deeds, and they are foremost in them [e.g. offering the compulsory Salât (prayers) in their (early) stated, fixed times and so on].” (Al-Mu’minun 23:60-61)

They would strive hard in doing actions, then worry would afflict them, after the action, as to whether their action was accepted or not. That was due to their knowledge of the greatness of Allaah and their knowledge that Allaah does not accept except that (action) which is done purely for His face and correctly in accordance with the Sunnah of His Messenger from actions. So they would not purify themselves, and they would fear that their actions would be rendered null. So (worry) that they (the action) will be accepted was weightier with them than (even) the performance of them. This is because Allaah the Mighty and Majestic says:

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ



“Verily, Allaah accepts only from those who are Al-Muttaqûn (the pious).” (Al-Ma’idah 5:27)

So they would devote their time within this month, as we have previously mentioned, to worship and would minimize actions of the Dunyaa. They would spend their time sitting in the houses of Allaah the Mighty and Majestic and they would say: We are safeguarding our fast and we will not backbite anyone. They would read the Mus-hafs and study the Book of Allaah the Mighty and Majestic. They would safeguard its time from squandering. They were not heedless or negligent as many of the people are today. Rather, they would preserve its time; the night, by standing (in prayer) and the day by fasting, recitation of the Qur’aan, the remembrance of Allaah, and righteous actions. They were not negligent therein of (even) a minute or a second, except that they would put forth therein righteous actions. This is the first question.

## Means to assist you in worship during Ramadan

*By: Shaykh Muhammad bin Haadi*

*Source: The following is a summary translation taken from the Lecture "The guidance of the Salaf during Ramadan"*

*Translated by: Rasheed ibn Estes Barbee*

Shaykh Muhammad bin Haadee – may Allah preserve him – said:

There are four means mentioned by the scholars that will assist you upon worship; four means that will assist you upon worship in general and in Ramadan specifically. Thus it is upon the slave to reflect and ponder upon them.

From the first means which they mentioned is decreasing the intake of food and drink; the food and drink which results in gluttony. Thus the person will stand up to pray while he is heavy, not able to make rukoo, not able to make sujood. Thus it is upon the person to decrease the food intake. Verily the Prophet صلى الله عليه وسلم said:

مَا مَلَأَ آدَمِيٌّ وَعَاءَ شَرًّا مِنْ بَطْنٍ، فَإِنْ كَانَ لَا مَحَالَةَ فَتَلْتِ طَعَامٌ، وَتَلْتِ شَرَابٌ، وَتَلْتِ لِنَفْسِهِ

A human does not fill a more evil container than a stomach. If it is inevitable, then he should reserve his stomach, a third for his food, a third for his drink and a third for his breathing.

Food takes one third; it should not fill the entire stomach; then the person says: The water permeates, and the air is going to come anyway from where it comes from. No, this is not correct. If the

person decreases the food, the soul will be light and recuperate. This is the first reason.

The second reason: It is upon you to take the mid-day nap during the day, that which will assist you in standing during the night in Tawareeh prayer, and standing in prayer during the night outside of Ramadan. Take a nap during the day. If you take a nap during the day and you sleep a portion of the night in addition to this you will be recuperated by the permission of Allah the Blessed and Exalted.

The third affair which will assist you in standing in prayer and racing towards obedience is avoiding mixing with the people a lot, by wasting your time with them. It is a must that you preserve your time. For surely mixing with the people a lot is detrimental; even if the only harm that results from it is wasting time, this is sufficient as a detriment. You are responsible for preserving your time.

As for some of the people; mixing with them is like medicine. And some of the people; mixing with them is like nourishment. Some of the people; mixing with them is like a disease. And some of the people; mixing with them is like air.

As for those whom mixing with them is similar to a disease they are the people of evil, they have no good in them. Mixing with them is harmful upon the person in his religion and his worldly life.

As for those whom mixing with them is like nourishment, he is needed sometimes, not all the time. You do not just eat, eat and eat. The most you should eat is three meals a day; a meal in the morning; and in the middle of the day; and in the evening just before going to sleep. Thus mixing with this person is like nourishment, you sit with him for a limited amount of time.

Some of the people; mixing with them is like medicine. You go to this person on occasion. When you are with him your chest expands with that which is permissible. You find with him good speech, pleasant speech; you find with him the poems of the Arabs, information of the Arabs, wisdom and proverbs; that which will expand your chest. Thus your soul is at ease in his presence. You pass the time without disobeying Allah the Blessed and Exalted. Therefore as it relates to this person, if the need arises you sit with him to unwind and relax.

And there are some people; who mixing with them is like air, without it you will die. These are the virtuous people the people of righteousness the people of worship, the people of obedience. Those who it is said about them: Do not accompany except the one who seeing him makes you remember Allah, or his words direct you to Allah.

It was also said: Do not accompany except the one who his condition reminds you of Allah, or his statements direct you to Allah. They are the righteous so accompany them. If you accompany them you will be successful by the permission of Allah. And if you abandon them you may become weak, and perhaps the people of evil and the devils will overpower you. We ask Allah for safety and security.

If you fear this for yourself then adhere to them, because your adhering to them is like air, if you leave it you will die, you will stop breathing. Righteous actions are the nourishment for the soul.

Thus it is not suitable that you mix with everyone—O people; never. The people are on levels. So it is upon the slave to take advantage of these days and it is upon him to know the status of these days and it is upon him to preserve them.



## **What is Befitting that the Time Be Occupied with during the Blessed Month of Ramadan**

*By: Shaykh Saalih ibn Fawzaan al-Fawzaan*

*Translated by: Raha 'Azeezuddeen Batts*

All the Hamd is for Allah for His Bounty and Beneficence. He has favored us by allowing us to reach the month of Ramadan and established for us therein from righteous actions which bring us closer to Him. May the prayers and peace be upon our Prophet Muhammad, the first to proceed in good actions, and upon his family, and companions, who have believed in him, helped him, aided him and followed the light with which he was sent. They are the successful. AS to what follows: I advise you and myself to have Taqwaa of Allah within this blessed month and other than it from the months. However, this month has a status with which Allah has particularized it, for it is a season of good actions. It has been narrated that he (sallallahu alayhi wa sallam) used to invoke Allah for the reaching of Ramadan. So he would say when he entered the month of Rajab: "O Allah bless us in Rajab and Sha'baan; and let us reach Ramadan." (Bayhaquee and others. Al-Albaanee declared it to be weak.)

It has also been narrated that he (sallallahu alayhi wa sallam) would give his companions glad tidings of its approach and clarify to them its virtues; saying: "O people, a great and blessed month has come upon you." [On the authority of Aboo Hurayrah, may Allah be pleased with him, who said: "Allah's Messenger (sallallahu alayhi wa sallam) said: 'Ramadan has come upon you, a blessed month.

Allah the Mighty and Majestic has obligated upon you its fast. The doors of the heaven are opened therein and the doors of the Hellfire are shut and the rebellious devils are chained up. Allah has a night therein which is better than a thousand months. Whoever is deprived of its good is truly deprived.”](Ahmad and others)

He would urge his companions to strive hard therein with righteous action, from the obligatory and the supererogatory; from the prayers and the charity; and striving in goodness and ihsaan; and patience upon obedience of Allah; spending its day with the fast, its night with standing in prayer and its hours with reciting the Qur’aan and remembering Allah ‘Azz wa Jal. So do not squander it with heedlessness and aversion, as is the case of the wretched ones who have forgotten Allah so He caused them to forget themselves. So they do not benefit from the passing of the time of good nor do they recognize its sanctity. And they do not give it its just due. Many of the people do not recognize this month except as a month for alteration of the eating and drinking; so they exaggerate in giving their souls what they desire and they frequently purchase luxury items of foods and drinks; and it is known that abundance of eating and drinking makes one lazy from doing actions of obedience. That which is required of the Muslim is that he eats and drinks little so that he will be active upon obedience. Some of the people do not recognize the month of Ramadan except as a month of sleep during the day and wakefulness during the night upon that which is of no benefit or that which is actually harmful.

So he stays awake most of the night or all of it, then he sleeps during the day even (neglecting) the obligatory prayers; so he does not pray with the Jamaa’ah nor in the times of the prayers. Some of the people sit at the table for Iftaar, abandoning salat-ul-Magrib with the Jamaa’ah. These groups from amongst the people do not know the

worth of the month of Ramadan nor do they refrain from violating its sanctity, they are vigilant upon the Haraam and they abandon the obligations. They do the forbidden acts and with regards to this group, they do not recognize the month of Ramadan except as a month for trade, laying out the commodities and seeking after the fleeting dunyaa. So they are active in buying and selling so that they cling to the marketplaces and they make hijrah from the masaajid. And if they go to the masaajid, they are in a hurry and reluctant, they do not stay therein; because the coolness of their eyes is in the marketplaces.

Another group from the people does not recognize the month of Ramadan except as a time for begging in the masaajid and in the streets. So that one passes most of his time going and returning; travelling here and there and moving from land to land to gather wealth by begging. He makes himself look as if he is in need while he is actually rich; and as if he has an ailment in his body while he is actually healthy. He denies Allah's blessing upon him of richness and health, and takes the wealth without due right. He wastes his valuable time in that which is harmful to him so nothing remains of virtue for Ramadan with these groups. Slaves of Allah, Allah's Messenger (sallallahu alayhi wa sallam) would strive hard in this month more than he would strive in other months; and he, upon him be prayers and peace, would be serious in al-'Ibaadah during all of its times. He would remove himself in this month from most distractions which are in actuality worship, but he would remove himself from the virtuous acts for that which was more virtuous than it. And the Salafus-Saalih would follow his example in that and would particularize this month with an abundance of importance and they would dedicate themselves therein to righteous actions. They would spend its night in Tahajjud and its day in fasting, remembrance and recitation of the Qur'aan. They would spend time



in the masaajid with that; so let us compare our affair to their affair and what is the extent of our knowledge with this month. And let us know that just as the good deeds are multiplied therein, the sins committed therein are likewise and their punishment is increased. So let us fear Allah the Glorified and honor His sacred things: “And whoever honors the sacred things of Allah that is better for him with his Lord.” (Al-Hajj 22:30)

May Allah grant success for all righteous statements and actions, and may Allah send prayers and peace upon our prophet Muhammad, his family and companions.

## **The Wisdom and Benefits behind Fasting**

*By: Imaam Ibn Qayyim Al-Jawziyyah*

*Source: Abridged from his book Zaad al-Ma'aad [Al-Muntaqaa Newsletter: 1/9]*

*Translator: Abu Maryam*

The objective behind fasting is to restrain the soul from (its) desires and to prevent it from those things, which are beloved to it. And its purpose is to control the soul's strength, so that it can be prepared to attain what is found in it (the fast) from success and joy for the soul. Through the fast, one curbs his hunger and thirst and is reminded of the condition of the hungry stomachs of needy people.

Through fasting, one narrows the passages the Devil has inside the servant (of Allaah) by narrowing the passages of food and drink. Also, it prevents the forces of the limbs from getting too accustomed to things that are harmful to it in this world and the hereafter. And each of the soul's body limbs and energies can cease their rebelliousness (to Allaah) and be harnessed by its bridle.

So therefore, the fast is the bridle of those who fear and obey Allaah and the shield of those wage war (against desires). And it is a garden for the righteous and devoted servants of Allaah. And it is for the Lord of the worlds, over all other actions (done to please Allaah). This is since the person who fasts, in fact does nothing. He only abandons his desire and his food for the sake of the One whom he worships.

So fasting is an abandonment of those things that the soul loves and desires, preferring instead Allaah's love and contentment. And it is a secret kept between the servant and his Lord – no one else is aware of it.

Fasting has an amazing effect in preserving one's outer limbs and inner capacities as well as protecting the soul from being overtaken by destructive components, which can ruin and destroy it. And it has a remarkable effect in causing all the harmful things that prevent the soul from being healthy to be emptied out. So fasting guards and protects the health of the person's heart and body limbs. And it returns the soul all that the hands of the desires has taken from it. So it is from the greatest ways of improving one's Taqwaa, as Allaah says: "O you who believe! Fasting is prescribed for you as it was prescribed for those before you in order that you attain Taqwaa." [Surah Al-Baqarah: 185]

The Prophet (Sallallaahu 'alaihi wa Sallam) said: "Fasting is a shield." And he commanded those who had intense desires for marriage but were not able to marry, to observe fasting, making it a shield against those desires (of marriage).

When the benefits of fasting are born witness to by sensible minds and upright intuitions, one will come to realize that Allaah prescribed it as a mercy for mankind, goodness to them and a protection and shield for them. The Prophet's (Sallallaahu 'alaihi wa Sallam) guidance concerning it was the most perfect of guidance, and the best for reaching the desired objective and the easiest on the soul.

Since restraining the soul from what it loves and desires is from the most difficult and hardest of things, its obligation was delayed until the middle of Islaam, after the Hijrah. This was at the point when the

Tawheed and the Prayer had become firmly established in the souls of the Muslims and when they loved the commands of Allaah. So their souls were lead to its obligation in gradual steps. It became obligatory in the second year of Hijrah.

When the Messenger of Allaah (Sallallaahu 'alaihi wa Sallam) died, he had fasted nine Ramadaans in total. Originally, it was obligated as an option left to the people to choose whether they wanted to fast or to feed needy people for every day. Then that option was transferred into the final obligatory fasting. And the matter of feeding people was left only for the old men and women who did not have the ability to fast.

Fasting had three stages. The first stage was its being obligated with the option of fasting or feeding a needy person. In the second stage, only the fasting was allowed, but if the person fasting slept before breaking his fast, he was forbidden from eating and drinking until the following night. This was abrogated in the third stage. And this is the stage at which the Religion has settled with until the Day of Judgement.

## The Inner Secrets of Fasting

*By: Imam Muwaffaq-ud-Deen Ibn Qudamaah Al-Maqdisi*

*Source: This article is taken from the book Mukhtasar Minhaajul-Qaasideen (p. 38-41),*

*Translated by: Isma'eel Ibn al-Arkaan.*

Know, that in the fast (Sawm) is a special quality that is not found in anything else. And that is its close connection to Allaah, such that He says:

“The Fast (Sawm) is for Me and I will reward it.” [2]

This connection is enough to show the high status of fasting. Similarly, the Ka’bah is highly dignified due to its close connection to Him, as occurs in His statement:

“And sanctify My House.” [3]

Indeed, the fast is only virtuous due to two significant concepts:

THE FIRST: It is a secret and hidden action, thus, no one from the creation is able to see it Therefore riyaa’ (showing off) cannot enter into it.

THE SECOND: It is a means of subjugating the enemies of Allaah. This is because the road that the enemies (of Allaah) embark upon (in order to misguide the Son of Aadam) is that of desires. And eating and drinking strengthens the desires. There are many reports that indicate the merits of fasting, and they are well known

## **THE RECOMMENDED ACTS OF FASTING:**

The pre-dawn meal (suhoor) and delaying in taking it are preferable, as well as hastening to break the fast and doing so with dates. Generosity in giving is also recommended during Ramadhan, as well as doing good deeds and increasing in charity. This is in accordance with the way of the Messenger of Allaah. It is also recommended to study the Qur'aan and perform I'tikaaf (seclusion for worship) during Ramadhan, especially in its last ten days, as well as increasing upon the exertion (towards doing good deeds) in it. In the two Saheehs, 'Aa'ishah said: "When the last ten days (of Ramadhan) would come, the Prophet would tighten his waist wrapper (izaar)" [4] The scholars have mentioned two views concerning the meaning of 'tighten his wrapper (izaar)' The first is that it means the turning away from women. The second is that it is an expression denoting his eagerness and diligence in doing good deed. They also say that the reason for: the last ten days of Ramadhan was due to his seeking of the Night of al-Qadr (Laylatul-Qadr).

## **AN EXPLANATION OF THE INNER SECRETS OF FASTING AND ITS CHARACTERISTICS:**

There are three levels of fasting, the general fast, the specific fast and the more specific fast. As for the general fast, then it is the refraining of ones stomach and their private parts from fulfilling their desires. The specific fast is the refraining of ones gaze, tongue, hands, feet, hearing and eyes, as well as the rest of his body parts from committing sinful acts. As for the more specific fast, then it is the heart's abstention from its yearning after the worldly affairs and the thoughts which distance one away from Allaah, as well as its (the

heart's) abstention. From all the things that Allaah has placed on the same level. [5] From the characteristics of the specific fast is that one lowers his gaze and safeguards his tongue from the repulsive speech that is forbidden, disliked, or which has no benefit, as well as controlling the rest of his body parts. . In a hadeeth by al-Bukhaaree: "Whosoever does not abandon false speech and the acting upon it, Allaah is not in need off his food and drink." [6]

Another characteristic of the specific fast is that one does not overfill himself with food during the night. Instead, he eats in due measure, for indeed, the son of Aadam does not fill a vessel more evil than his stomach. If he were to eat his fill during the first part of the night, he would not make good use of himself for the remainder of the night. In the same way, if he eats to his fill for suhoor, he does make good use of himself until the afternoon. This is because excessive eating breeds laziness and lethargy therefore, the objective of fasting disappears due to one's excessiveness in eating, for what is indeed intended by the fast, is that one savours the taste of hunger and becomes an abandoner of desires.

## **RECOMMENDED FASTS:**

As for the recommended fasts, then know that preference for fasting is established in certain virtuous days. Some of these virtuous days happen every year, such as fasting the first six days of Shawwaal after Ramadhaan, fasting the day of 'Arafah, the day of 'Ashooraa, and the ten days of Dhul-Hijjah and Muharram. Some of them occur every month, such as the first part of the month, the middle part of it, and the last part of it. So whoever fasts the first part of it, the middle part of it and the last part of it, then he has done well. Some fasts occur every week, and they are every Monday and Thursday. The most virtuous of the recommended fasts is the fast of Daawood. He

would fast one day and break his fast the next day. This achieves the following three objectives, the soul is given its share on the day the fast is broken. And on the day of fasting, it completes its share in full. The day of eating is the day of giving thanks and the day of fasting is the day of having patience. And Faith (eemaan) is divided into two halves- that of thankfulness and that of patience. [7] It is the most difficult struggle for the soul. This is because every time the soul gets accustomed to a certain condition, it transfers itself that. As for fasting every day, then it has been reported by Muslim, from the hadeeth of Aboo Qataadah that 'Umar (radiyallaahu 'anhu) asked the Prophet (sallallaahu 'alayhi wa sallam): What is the case if one were to fast everyday? So he (sallallaahu 'alayhi wa sallam) said: "He did not fast nor did he break his fast or, he did not fast and he did not break his fast." [8] This is concerning the one who fasts continuously, even during the days in which fasting is forbidden.

### **CHARACTERISTICS OF THE MORE SPECIFIC FASTS:**

Know that the one who has been given intellect, knows the objective behind fasting. Therefore, he burdens himself to the extent that he will not be unable to do that which is more beneficial than it. Ibn Mas'ood would fast very little and it is reported that he used to say: "When I fast, I grow weak in my prayer. And I prefer the prayer over the (optional) fast." Some of the Companions would weaken in their recitation of the Qur'aan when fasting. Thus, they would exceed in breaking their fast (i.e.. by observing less optional fasts), until they were able to balance their recitation. Every individual is knowledgeable of his condition and of what will rectify it.



## Notes:

[1] This article is taken from the book Mukhtasar Minhaajul-Qaasideen (p. 38-41) of the illustrious scholar and righteous Imaam, Ibn Qudaamah al-Maqdisee (d.529H). This article was translated by Isma'eel Ibn al-Arkaan and edited by Abu Khaliyl. There were also slight adaptations made to it, such as the exclusion of a couple of statements. [2] Related by al-Bukhaaree (4/118) and Muslim (no. 1151).[3] Sooratul-Hajj: 26 [4] Related by al-Bukhaaree (4/322) and Muslim (no. 1147).[5] (Editors note: Additional comment is required here, The levels mentioned are levels of abstinence. The first of these three levels entails the abstinence which is fulfilled, the fast is considered complete in view of the one having met the legislated requirements [i.e. It does not have to be repeated or made up, the servant has indeed fasted.] The remaining levels deal with the value of the Fast. If the second level is not met, the fast will be of less value to the servant, than if it were met and likewise for the third. Thus it is said that intentional eating and intercourse render the fast null and void, whereas committing other unlawful acts such, like speaking falsely, placing the unlawful look to the opposite sex. And so on will constitute a sin of one degree or another, but not nullify the fast. [6] Related by al-Bukhaaree (4/99)[7] {Editors note: This statement is based upon an unauthentic Hadeeth, which has been reported by al-Kharaa'itee and ad-Daylamee. One of its narrators was graded "abandoned" by an-Nisaa'ee and adh-Dhahabee. Al-Manawee and al-Albaanee approved of its grading. See ad-Da'eefah (no. 625).

[8] Related by Muslim

## **Ramadaan the Month of the Qur'aan**

There is a very good reason why Ramadaan, out of all the months in the Islamic calendar was chosen by Allah to be the month of Fasting. That reason? It was in this month, on the Night of Decree (Laylatul-Qadr), that the Qur'aan was revealed to mankind. Allah, the Most High says: " The month of Ramadhan in which was revealed the Qur'aan, a guidance for mankind and clear proofs for the guidance and the Furqaan (criterion) [between right and wrong]. So whoever of you sights [the crescent on the first night of] the month [of Ramadhan], he must fast that month." [Soorah al-Baqarah (2) :185]

Allah honored this month by revealing the Qur'aan in it and it is because of this that He obligated fasting in it.

This is also the month in which Jibreel (alayhi as-salaam) would come to meet the Prophet (sallallahu alaihe wa-sallam) every night in order to repeat the recitation of the Qur'aan with him. [1]. Thus, the relationship between Ramadaan and the Qur'aan is very close, which is why Muslims worldwide turn to the Qur'aan with a heightened sense of vigor during this month.

### **Recitation of the Qur'aan**

The main purpose of the Qur'aan is to be a source of guidance for mankind, leading those who cling to it from darkness into light, from misery to happiness and raising them from lowliness to a lofty station. However, another important feature of the Qur'aan is that its recitation is in itself a form of 'ibadah' (worship). In fact the Qur'aan is defined as being the (uncreated) word of Allah, sent down to Muhammad (sallallahu alaihe wa-sallam) the recitation of which is a

form of worship” [2] a unique definition that can be applied to no other book, writing or statement.

From the very beginning of the Prophet’s Messenger-ship, great emphasis was placed on the recitation of the Qur’aan. The literal meaning of the word Qur’aan itself is ‘Reading’ or ‘Recitation’. First Ayat (verse) to be revealed on that momentous occasion where Jibreel (‘alayhis salaam) came to Prophet Muhammad (sallallahu alaihe wa-sallam) whilst he was alone in the cave Hira was: “Iqraa (Recite/Read), in the name of your lord who created you...” [Soorah al-Alaq (9): 1]

The Prophet (sallallahu alaihe wa-sallam) himself strongly urged his companions to recite as much of the Qur’aan as possible. He said: “whoever reads a single letter from Allah’s Book will receive a blessing (for each letter) and each blessing is worth ten times its value.” [3]

Indeed the virtues and blessings of reciting the Book of Allah are many. And by way of encouragement to all of us to spend time reciting and reflecting upon the Qur’aan, some of these virtues are listed below.

1. It will come as an intercessor on the Day of Resurrection.

The Prophet (sallallahu alaihe wa-sallam) said: “Recite the Qur’aan, for verily on the Day of Resurrection it will act as an intercessor for those who recite it” [4]

On the day when neither our family nor our wealth will be of any benefit to us, this Qur’aan will beseech Allah on behalf of those who recites it frequently. Allah will give it a speech and Allah is able to do all things – and it will say to Allah: “I prevented him from sleep at

night, so accept my intercession for him” [5] And its intercession will be accepted.

## 2. Tranquility descends.

Al Baraa reported that a man was reciting Sooratul-Kahf and there was a horse tied with two ropes at his side, when a cloud overshadowed him. As it began to come nearer and nearer his horse began to take fright from it. He went and mentioned that to the Prophet (sallallahu alaihe wa-sallam) in the morning, who said: “It was tranquility [as-Sakeenah] which came down at the recitation of the Qur’aan.” [6]

This shows us that the tranquility and the calmness which results from the recitation of the Qur’aan is not something abstract, but something very real which permeated the whole atmosphere so that even the animals can imbibe it. This ‘Sakeenah’ (tranquility) which descends upon the reciter is accompanied by Angels who assemble to listen to the Qur’aan. The Companion Usaid ibn Hudair mentioned to the Prophet (sallallahu alaihe wa-sallam) that once when he was reciting the Qur’aan, he saw something like a canopy or a cloud with what seemed to be lamps contained inside. The Prophet (sallallahu alaihe wa-sallam) explained to him that: Those were Angels who come near to you for your voice if you had kept on reciting till dawn it would have remained there till morning when the people would have seen it as it would have disappeared.” [7]

## 3. It will be a shade on the Day of Resurrection.

The Prophet (sallallahu alaihe wa-sallam) said: “Recite the two bright ones, al-Baqara and Soorah Aal-e Imraan, for on the day of Resurrection they will come as two clouds, or two shades or two flocks birds in ranks, pleading for those who recite them” [8]

We are well aware that on a hot summers day when we are out in a scorching Sun, the thing we appreciate most is a tree or some sort of canopy, beneath which we can shade ourselves. Imagine how much more we will be pinning for a shade on the Day of Resurrection. When...

“ the people will be submerged in perspiration according to their deeds, some up to half of their knees, some up to the waist and some would have a bridle of perspiration up to their mouths” [9].

“ We seek refuge in Allah from the terrors of this awful Day.”

So these are just some of the blessing awaiting those who recite the Qur’aan as it should be recited, bringing with them a receptive heart. [10] Furthermore, these blessings and rewards are only multiplied for those who struggle in their recitation, for the Prophet (sallallahu alaihe wa-sallam) said.

“One who is skilled in it, ‘the Qur’aan’ is associated with the noble upright, recording Angels, and he who falters when he recites the Qur’aan and finds it difficult, he will have a double reward.” [11]

Of course it goes without saying, that although great emphasis and encouragement has been made to recite the Qur’aan, this is not the goal in itself. Recitation of the Book of Allah is just a means through which we can absorb its message and act on whatever that messages entails. However, reciting with the meaning is superior to merely reading as the Prophet (sallallahu alaihe wa-sallam) explained.

He (sallallahu alaihe wa-sallam) said “The example of a believer who recites the Qur’aan and acts on it, is like an orange which tastes nice and smells nice. And the example of the believer who does not recite

the Qur'aan but acts on it is like a date that tastes sweet but has no smell. And the example of the hypocrite who recites the Qur'aan is like sweet Basil which smells good but tastes bitter And the example of a hypocrite who does not recite the Qur'aan is like a Coelacanth which tastes bitter and has a bad smell". [12]

### **Companion of life:**

In this month of Ramadaan, let us use it to habituate ourselves into spending a daily period with the Qur'aan – reciting, memorizing and acting upon it. Because we should know that no people are better and more worthy of our envy than the companions of the Qur'aan, [13] which is why the most striking and outstanding character of every pious person of knowledge is their love and attachment towards the Qur'aan. There is no man or woman who is considered to be righteous, except he or she is known to possess this noble quality. So when Aa'isha was asked to describe the best of al mankind, the Prophet (sallallahu alaihe wa-sallam) she could find no more a suitable description other than to say that: "His character was the Qur'aan". [14] And among the inheritors of the Prophet (i.e. the scholars) We have the example of Imaam Maalik, whose sister was asked: "What did maalik occupy himself with in his House?" She replied, "The Mushaf (i.e the Qur'aan), reciting. [15] Dear readers, no person can afford to remain ignorant or neglectful of the Qur'aan. Reading it regularly, sincerely not ritualistically to derive guidance from it and adopt the company of those who make mention of it in their gatherings. Make the Qur'aan your constant companion, not just for Ramadaan, but for life.

## NOTES:

1. Collected in Saheeh al-Bukhari (eng. Trans. Vol. 6, pg. 486, no. 518-520)
2. Al-Waadih Fee Usoolil Fiqh (p.66) of Muhammad Sulayman al-Ashqar
3. Reported by Ibn Majah and collected in at-Tirmidhee.
4. Sahih Muslim (eng. Trans. vol. 2, p. 385. no.1757)
5. Hasan part of long Hadeeth reported by Abdullah Ibn Amr and collected by Ahmad and others.
6. Sahih Al-Bukhari (Eng Trans. vol. 6, p.492, no. 531)
7. Sahih al-Bukhari (eng. trans. vol. 6, p. 496. no. 536) And Sahih Muslim (Eng Trans. vol. 1, p.382, no. 1742)
8. Sahih Muslim (eng. trans. vol. 6, p. 385. no.1757)
9. Sahih Muslim (eng. trans. vol. 4, p. 1487. no. 6852) 10. There are many virtues attached to the recitation of certain parts of the Qur'aan, for example; Ayat-Al-Kursee [(2):225] is a protection against Shaitaan (Bukhari), Soorah al-Naas and Soorah al-Falaq protect against the evil eyes and is a cure (Muslim).

## Reading the Qur'aan in Ramadan

*Author: Abdullaah Ibn Saalih Al-Fawzaan*

*Source: Ahaadeeth As-Siyaam: Ahkaam wa Adaab (pg.63-65)*

*Translator: Isma'eel Alarcon (al-manhaj.com)*

Abu Umaamah (radhi Allaahu anhu) reported that the Prophet (Sallallaahu 'alaihi wa Sallam) said: "Recite the Qur'aan for indeed it will come on the Day of Judgement as an intercessor for its Ashaab (those who read, memorize and implement it)." [1]

This hadeeth indicates the virtues of reciting the Qur'aan, the greatness of its reward and that it will intercede for its holders on the Day of Judgement towards their entrance into Paradise.

An-Nawaas Ibn Sama'aan (radhi Allaahu anhu) reported: "I heard the Messenger of Allaah (Sallallaahu 'alaihi wa Sallam) say: 'The Qur'aan will be brought on the Day of Judgement as well as the people who used to act upon it. Surat-ul-Baqarah and Aali 'Imraan will then approach them.' The Messenger of Allaah (Sallallaahu 'alaihi wa Sallam) likened them to three examples, which I have not forgotten afterwards. He (Sallallaahu 'alaihi wa Sallam) said: 'As if they were two clouds or two dark black canopies with light between them both or like two flocks of birds stretching their wings in the air pleading for the one who recited them.'" [2]

'Abdullaah Ibn 'Amr (radhi Allaahu anhu) reported that the Messenger of Allaah (Sallallaahu 'alaihi wa Sallam) said: "The fast and the Qur'aan will intercede for the servant on the Day of Judgement. The fast will say: 'My Lord, I restricted him from food



and drink, so allow me to intercede for him.’ And the Qur’aan will say: ‘I prevented him from sleeping at night, so allow me to intercede for him.’ So they will be allowed to intercede.” [3]

Therefore, it is essential for the person fasting to recite the Qur’aan much during these blessed days and honorable nights. For indeed, there is a special virtue for the abundance of recitation in these days, which is not found in any other month. He should take advantage of the nobleness of time during this month, in which Allaah revealed the Qur’aan.

There is a special merit to reciting the Qur’aan in the nights of Ramadaan. For indeed, the night brings an end to the busy daily affairs, the enthusiasm is roused and the heart and the tongue mount upon reflecting. And Allaah is the one in whom we seek assistance.

It is reported that Jibreel used to meet with the Prophet (Sallallaahu ‘alaihi wa Sallam) during each night of Ramadaan and they would study the Qur’aan together. [4] So if making thikr (remembrance of Allaah) were better than the Qur’aan or equal to it (on these nights), they would have done that all the time or at certain times along with constantly gathering for that occasion.

Thus, this hadeeth illustrates the precedence of studying the Qur’aan during Ramadaan and gathering together for that occasion as well as turning towards one who is more prominent in the memorization of it.

The predecessors of this ummah would recite the Qur’aan constantly during Ramadaan. And when they would fast, they would sit in the masaajid and say: “We will guard our fast and not backbite anyone.”

They would recite the Qur'aan in their prayer and out of it. 'Uthmaan (radhi Allaahu anhu) would complete the recitation of the (whole) Qur'aan once a day. And some of the Salaf would complete it during their qiyaam in Ramadaan every three nights. Some of them would do it every seven days and some every ten days.

Ash-Shaafi'ee would complete the Qur'aan sixty times during Ramadaan, while reciting it outside of prayer. Al-Aswad would recite the whole Qur'aan every two nights of Ramadaan. Qataadah would always complete the Qur'aan every seven days. He would do it every three days in Ramadaan, and during the last ten days, he would do it every night. Their reports concerning that are famous.

Al-Haafidh Ibn Rajab (rahimahullaah) said: "The forbiddance of reciting the Qur'aan in less than three days (as stated in a hadeeth) has only been mentioned in regards to its being done on a normal basis. As for the specific times that are virtuous, such as the month of Ramadaan and especially the nights in which the night of Al-Qadr is sought. Or those places that are virtuous, such as Makkah for the one who enters it without residing there, then it is recommended to recite the Qur'aan a lot in these times and places, seeking the merits connected with their time and place. This is the opinion of Ahmad, Abu Ishaq and other scholars. And the actions of others indicate that as has been stated previously." [5]

The person reciting the Qur'aan must observe the proper etiquettes of recitation. Some of them are that: He make his intention sincerely for Allaah, that he recite it whilst being in a state of purity, that he use the Siwaak and that he recite it while pondering on its meaning and observing total consciousness. Allaah says:

“A Book, which We have revealed to you in order that its verses may be pondered upon, so that the people of understanding may be reminded.”

Also, from the etiquettes of the recitation is that one does not stop his reciting in order to speak to someone else. Indeed, when many people sit to recite the Qur’aan, and there are people sitting next to them, a majority of the time, they stop their recitation and speak to their neighbors. This is not proper since it is turning away from the recitation without a valid reason.

And it is on the one who recites, to act upon the Qur’aan, making permissible its Halaal and forbidding its Haraam, so that the Qur’aan can be a proof for him on the Day of Judgement and intercede for him in entering the gardens of bliss.

**Notes:**

[1] Saheeh Muslim [2] Reported by Muslim (804) [3] Saheeh Muslim (804) [4] Al-Bukhaaree (1/30) and Muslim (2308) [5] Lataa’if-ul-Ma’aarif: pg. 102-103

## **Riyad-us-Saliheen - The Excellence of Optional (Tawawih) Prayer during Ramadan**

*Author: Imam Al-Nawawi's*

*Source: Riyad-us-Saliheen, Chapter 213*

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (sallallaahu 'alayhi wa sallam) said, "He who observes optional prayer (Tarawih prayers) throughout Ramadan, out of sincerity of Faith and in the hope of earning reward will have his past sins pardoned."

[Al-Bukhari and Muslim].

1188. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (sallallaahu 'alayhi wa sallam) used to urge (the people) to perform (optional Tarawih) prayer at night during the month of Ramadan. He did not order them or make it obligatory on them. He (sallallaahu 'alayhi wa sallam) said, "Whosoever performs (optional Tarawih) prayers at night during the month of Ramadan, with Faith and in the hope of receiving Allah's reward, will have his past sins forgiven."

[Muslim].

Commentary: This Hadith highlights the following points:

1. Qiyam in the month of Ramadan is a much-stressed act and has great importance from the viewpoint of reward and award.

2. The sins which are pardoned through it are minor sins because major sins are not forgiven unless one makes sincere repentance and compensates those whom he has wronged.

3. That Qiyam during the month of Ramadan was the practice of the Prophet (sallallaahu 'alayhi wa sallam). During the course of a Ramadan, he made Qiyam for three nights consecutively, that is, he performed this Nafl Salat in congregation with his Companions. On the fourth night, when his Companions gathered for this purpose he said to them, "I am afraid it will be made obligatory for you." So, in spite of their desire to join him in this prayer, he did not lead the Salat that night. How many Rak`ah did he perform in congregation in these three nights is a pertinent question here. According to Ahadith their total comes to eleven; eight Rak`ah and three Witr. Thus the Masnun number of Rak`ah of Qiyam Ramadan is eleven.

4. This Nafl Salat has been interpreted in Ahadith as Qiyam Ramadan. Later on they were named Tarawih. Tarawih is the plural of Tarwihah. Since the Companions of the Prophet (sallallaahu 'alayhi wa sallam) and the successors to the Companions used to make a lengthy Qiyam in them and they would take rest after performing every four Rak`ah. This is how these came to be named Tarawih (Rest prayer). (Four Rak`ah are called Tarwihah).

5. Tarawih are in fact Tahajjud prayers. For the sake of convenience and benefit of the maximum number of people, it is performed in the month of Ramadan soon after `Isha' prayer, along with the latter, which is the early time for Tahajjud prayers.

6. That the Tarawih were performed in congregation is established from the conduct of the Prophet (sallallaahu 'alayhi wa sallam). He led this Salat on 23rd, 25th and 27th of Ramadan. During his

caliphate, `Umar (May Allah be pleased with him) started it again and ordered Ubayy bin K`ab and Tamim Ad-Dari to perform them in congregation. He enjoined them to perform eight Rak`ah Tarawih and three Rak`ah Witr. This practice has been going on ever since.

7. Some people say that performing Tarawih in congregation is a Bid`ah (innovation in religion) because it was introduced in the reign of `Umar (May Allah be pleased with him). But this is not correct because it is established that the Prophet (sallallaahu `alayhi wa sallam) did not continue it out of fear that it will be made obligatory; otherwise he would have carried on with it. When the fear that this practice be made obligatory was over, `Umar (May Allah be pleased with him) gave it the form of a Nafl prayer and revived the mode of performing it collectively, and thus fulfilled the desire of the Prophet (sallallaahu `alayhi wa sallam). In spite of all these facts, it is still permissible for one to perform Tarawih individually in the late hours of the night. Since ordinary people are not capable of performing it individually, the step taken by `Umar (May Allah be pleased with him) is perfectly correct. If this had not been done, the majority of the people will have remained deprived of the blessings and reward of Qiyam-ul-Lail, which would have been a great deprivation indeed.

8. Twenty Rak`ah Tarawih is not confirmed from any authentic Hadith, nor its ascription to `Umar (May Allah be pleased with him) is proved from any reliable Muttasil (connected) Hadith. A claim has been made in a Munqati` (disconnected) narration that in the days of `Umar (May Allah be pleased with him) people used to perform twenty, thirty-six and forty Rak`ah of Tarawih out of which one can at best infer the justification for more than eight Rak`ah Nafl prayer. Even then the Masnun Tarawih will be eight Rak`ah only, and more or less than that will be Ghair-Masnun.

9. In Tarawih, that is Qiyam Ramadan, lengthy Qiyam is Masnun, but it must be borne in mind that the Qur'an must be recited according to the principles of 'Ilm-ut-Tajwid with clear and distinct voice at a slow pace. Many of the Qurra recite so fast that it is hard for one to understand, let alone concentrate on what is being recited. Such recitation is a means of retribution rather than reward. A new system is now in vogue: According to this fashion, the whole Qur'an is finished within a few days and eight to ten parts of it are recited daily in Tarawih. There are hundreds of thousands people in the audience. After listening the Qur'an for a few days, these people console themselves that they have heard the entire Qur'an in Tarawih and are now free to pay full attention to their business to make the best of the 'Eid season. They do not care to know whether the Qari is reciting the Qur'an or something else.

## Supplication during the Night of Decree – Tafsir Ibn Kathir

*Source: Tafsir Ibn Kathir*

It is recommended to supplicate often during all times, especially during the month of Ramadan, in the last ten nights, and during the odd nights of it even more so. It is recommended that one say the following supplication a lot:

“O Allah! Verily, you are the Oft-Pardoning, You love to pardon, so pardon me.”

“Allaahumma Innaka ‘Afuwwun Tuhibbul-‘Afwa Fa’affoo ‘annee.”

This is due to what Imam Ahmad recorded from Aishah that she said “O Messenger of Allah! If I find the Night of Al-Qadr what should I say?” He (saws) replied,

Say : “O Allah! Verily You are the Oft-Pardoning, You love to pardon, so pardon me.” [Ahmad 6:182]

At-Tirmidhi, An-Nasai and Ibn Majah have all recorded this Hadith . At-Tirmidhi said “This Hadith is Hasan Sahih” . [Tahfat Al-Ahwadhi 9:495, An-Nasai in Al-Kurba 6:218, and Ibn Majah 2:1265]

Al-Hakim recorded it in his Mustadrak (with a different chain of narration) and he said that it is authentic according to the criterial of the two Shaykhs (Al-Bukhari and Muslim). [Al-Hakim 1:530] An Nasai also recorded it. [An-Nasai in Al-Kubra 6:219]





## Tafsir of Surat Al Qadr (The Night Of Power) : Tafsir Ibn Kathir

*Source: Tafsir Ibn Kathir*

In the name of Allah, the Most Gracious Most Merciful.

1. Verily, We have sent it down in the Night of Al-Qadr
  2. And What will make you know what the Night of Al-Qadr is?
  3. The Night of Al-Qadr is better than a thousand months.
  4. Therein descend the angels and the Ruh by their Lord's permission with every matter.
  5. There is peace until the appearance of dawn.
- [Surah Al Qadr]

The Virtues of the Night of Al-Qadr(the Decree)

Allah informs that He sent the Quran down during the Night of Al-Qadr, and it is a blessed night about which Allah says,

We sent it down on a blessed night [44:3]

This is the Night of Al-Qadr and it occurs during the month of Ramadan. This is as Allah says,

The month of Ramadan in which was revealed the Quran [2:185]

Ibn Abbas and others have said, "Allah sent the Quran soen all at one time from the Preserved Tablet (Al-Lawh Al-Mahfuz) to the House of Might (Baytul-Izzah) , which is in the heaven of this world. Then it came down in parts to the Messenger of Allah (Sallallaahu 'alaihi wa

Sallam) based upon the incidents that occurred over a period of twenty-three years.”

Then Allah magnified the status of the Night of Al-Qadr , which He chose for the revelation of the Mighty Quran, by His saying,

And What will make you know what the Night of Al-Qadr is?

The Night of Al-Qadr is better than a thousand months.

[At-Tabari 24:531, 532, and Al-Qurtubi 20:130]

Imam Ahmad recorded that Abu Hurayrah said, “When Ramadan would come, the Messenger of Allah (Sallallaahu ‘alaihi wa Sallam) would say,

“Verily the month of Ramadan has come to you all. It is a blessed month, which Allah has obligated you all to fast. During it the gates of Paradise are opened, the gates of Hell are closed and the devils are shackled. In it there is a night that is better than one thousand months. Whoever is deprived of its good, then he has truly been deprived”

[Ahmad 2:230. There is witness for this narration from the Hadith of Anas bin Malik in the book of the Sunan.] An-Nasai recorded this same Hadith. [An-Nasai 4:129]

Aside from the fact that worship during the Night of Al-Qadr is equivalent to worship performed for a period of one thousand months, it is also confirmed in the Two Sahihs from Abu Hurayrah that the Messenger of Allah (Sallallaahu ‘alaihi wa Sallam) said,

“Whoever stands (in prayer) during the Nigh of Al-Qadr with faith and expecting reward (from Allah), he will be forgiven for his previous sins.” [Fath Al-Bari 4:294, and Muslim 1:253]

The Descent of the Angels and the Decree for Every Good during the Night of Al-Qadr

Allah says,

Therein descend the angels and the Ruh by their Lord’s permission with every matter.

meaning, the angels descend in abundance during the Night of Al-Qadr due to its abundant blessings. The angels descend with the descending of blessings and mercy, just as they descend when the Quran is recited, they surround the circles of Dhikr (remembrance of Allah) and they lower their wings with true respect for the student of knowledge.

In reference to Ar-Ruh , it is said that here it means the angel Jibril. therefore, the wording of the Ayah is a method of adding the name of the distinct object (in this case Jibril) separate from the general group (in this case the angels).

Concerning Allah’s statement,

with every matter.

Mujahid said, “Peace concerning every matter.” Sa’id bin Mansur said, Isa bin Yunus told us that Al’mash narrated to them that Mujahid said concerning Allah’s statement,

There is peace

“It is security in which Shaytan cannot do any evil or any harm.” Qatadah and others have said, “The matters are determined during it, and the times of death and provisions are measured out (i.e., decided) during it.” Allah says,

Therein is decreed every matter of decree [44:4]

Then Allah says,

There is peace until the appearance of dawn.

Sa'id bin Mansur said, “Hushaym narrated to us on the sincerity of Abu Ishaq, who narrated that Ash-Sha'bi said concerning Allah's statement,

With every matter, there is peace until the appearance of dawn.

“The angels giving the greetings of peace during the Night of Al-Qadr to the people in the Masjids until the coming of Fajr (dawn).”

Qatadah and Ibn Zayd both said concerning Alla's statement,

There is Peace

“This means all of it is good and there is no evil in it until the coming of Fajr (dawn).”

Specifying the Night of Decree and its Signs

This is supported by what Imam Ahmad recorded from Ubadah bin As-Samit that the Messenger of Allah (Sallallaahu ‘alaihi wa Sallam) said,

“The Night of Al-Qadr occurs during the last ten (nights). Whoever stands for them (in prayer) seeking their reward, then indeed Allah will forgive his previous sins and his latter sins. It is an odd night: the ninth or the seventh, or the fifth, or the third or the last night (of Ramadan).”

The Messenger of Allah (Sallallaahu ‘alaihi wa Sallam) also said,

“Verily, the sign of the Night of Al-Qadr is that it is pure and glowing as if there were a bright, tranquil, calm moon during it. It is not cold, nor is it hot, and no shooting star is permitted until morning. Its sign is that the sun appears on the morning following it smooth having no rays on it, just like the moon on a full moon night. Shaytan is not allowed to come out with it (the sun) on that day.” [Ahmad 5:324. It is a Mursal narration.]

This chain of narration is good. In its text there is some oddities and in some of its wordings there are things that are objectionable.

Abu Dawud mentioned a section in his Sunan that he titled, “Chapter: Clarification that the Night of Al-Qadr occurs during every Ramadan.” Then he recorded that Abdullah bin Umar said, “The Messenger of Allah (Sallallaahu ‘alaihi wa Sallam) was asked about the Night of Al-Qadr while I was listening and he said,

“It occurs during every Ramadan.” [Abu Dawud 2:111. This narration is considered Mawquf.]

The men of this chain of narration are all reliable, but Abu Dawud said that Shu'bah and Sufyan both narrated from Ishaq and they both considered it to be a statement of the Companion (Ibn Umar, and thus not the statement of the Prophet (Sallallaahu 'alaihi wa Sallam) ).

It has been reported that Abu Sa'id Al-Khudri said, "The Messenger of Allah (Sallallaahu 'alaihi wa Sallam) performed Itikaf during the first ten nights of Ramadan and we performed Itikaf with him. Then Jibril came to him and said, 'That which you are seeking is front of you.' So the Prophet (Sallallaahu 'alaihi wa Sallam) performed Itikaf during the middle ten days of Ramadan and we also performed Itikaf with him. Then Jibril came to him and said; 'That which you are seeking is ahead of you.' so the Prophet (Sallallaahu 'alaihi wa Sallam) stood up and gave a sermon on the morning of the twentieth of Ramadan and he said,

"Whoever performed Itikaf with me, let him come back (for Itikaf again), for verily I saw the Night of Al-Qadr, and I was caused to forget it, and indeed it is during the last ten (nights). It is during an odd night and I saw myself as if I were prostrating in mud and water."

The roof of the Masjid was made of dried palm-tree leaves and we did not see anything (i.e. clouds) in the sky. But then a patch of wind-driven clouds came and it rained. So the Prophet (Sallallaahu 'alaihi wa Sallam) lead us in prayer until we saw the traces of mud and water on the forehead of the Messenger of Allah (Sallallaahu 'alaihi wa Sallam) , which confirmed his dream."

In one narration it adds that this occurred on the morning of the twenty-first night (meaning the next morning). They both (Al-Bukhari and Muslim) recorded it in the Two Sahihs .

[Fath Al Bari 2:329, 318, and Muslim 2:824]

Ash-Shafii said, "This Hadith is the most authentic of what has been reported." It has also been said that it is on the twenty-third night due to a Hadith narrated from Abdullah bin Unays in Sahih Muslim .  
[Muslim 2:827]

It has also been reported that it is on the twenty-fifth night due to what Al-Bukhari recorded from Ibn Abbas that the Messenger of Allah said,

"Seek it in the last ten (nights) of Ramadan. In the ninth it still remains in the seventh it still remains, in the fifth it still remains."  
[Fath Al-Bari 4:306]

Many have explained this Hadith to refer to the odd nights, and this is the most apparrent and most popular explanation. It has also been said that it occurs on the twenty-seventh night because of what Muslim recorded in his Sahih from Ubay bin Ka'b that the Messenger of Allah (Sallallaahu 'alaihi wa Sallam) mentioned that it was on the twenty-seventh night.  
[Muslim 2:828]

Imam Ahmad recorded from Zirr that he asked Ubayy bin Ka'b "O Abu Al-Mundhir! Verily, your borther Ibn Masud says whoever stands for prayer (at night) the entire year, will catch the Night of Al-Qadr ." He (Ubayy) said, "May allah have mercy upon him. Indeed he knows that it is the twenty-seventh night." Then he swore by Allah. Zirr then said, "How do you know that?" Ubayy replied "by a sign or an indication that he (the Prophet (Sallallaahu 'alaihi wa Sallam) ) informed us of. It rises that next day having no rays on it - meaning the sun."



[Ahmad 5:130] Muslim has also recorded it. [Muslim 2:828]

It has been said that it is the night of the twenty-ninth. Imam Ahmad bin Hanbal recorded from 'Ubadah bin As-Samit that he asked the Messenger of Allah (Sallallaahu 'alaihi wa Sallam) about the Night of Decree and he replied,

“Seek it in Ramadan in the last ten nights. For verily, it is during the odd nights, the twenty-first, or the twenty-third, or the twenty-fifth, or the twenty-seventh, or the twenty-ninth, or during the last night.”  
[Ahmad 5:318 There is a deficiency in tis chain of narration, but the meanings are found with others.]

Imam Ahmad also recorded from Abu Hurayrah that the Messenger of Allah (Sallallaahu 'alaihi wa Sallam) said about the Night of Al-Qadr ,

“Verily, it is during the twenty-seventh or the twenty-ninth night. And verily, the angels who are on the earth during that night are more numerous than the number of pebbles.”  
[Ahmad 2:519]

Ahmad was alone in recording this Hadith and there is nothing wrong with its chain of narration.

At-Tirmidhi recorded from Abu Qilabah that he said, “the Night of Al-Qadr moves around (i.e., from year to year) throughout the last ten nights.” This view that At-Tirmidhi mentions from Abu Qilabah has also been recorded by Malik, Ath-Thawri, Ahmad bin Hanbal, Ishaq bin Rahuyah, Abu Thar, Al-Muzani, Abu Bakr bin Khuzaymah and others. It has also been related from Ash-Shafi'i and Al-Qadhi reported it from him, and this is most likely. And Allah knows best.

## Supplication during the Night of Decree

It is recommended to supplicate often during all times, especially during the month of Ramadan, in the last ten nights, and during the odd nights of it even more so. It is recommended that one say the following supplication a lot:

“O Allah! Verily, you are the Oft-Pardoning, You love to pardon, so pardon me.”

This is due to what Imam Ahmad recorded from Aishah that she said “O Messenger of Allah! If I find the Night of Al-Qadr what should I say?” He (Sallallaahu ‘alaihi wa Sallam) replied,

Say : “O Allah! Verily You are the Oft-Pardoning, You love to pardon, so pardon me.”

[Ahmad 6:182]

At-Tirmidhi, An-Nasai and Ibn Majah have all recorded this Hadith . At-Tirmidhi said “This Hadith is Hasan Sahih” . [Tahfat Al-Ahwadhi 9:495, An-Nasai in Al-Kurba 6:218, and Ibn Majah 2:1265]

Al-Hakim recorded it in his Mustadrak (with a different chain of narration) and he said that it is authentic according to the criterion of the two Shaykhs (Al-Bukhari and Muslim).

[Al-Hakim 1:530] An Nasai also recorded it. [An-Nasai in Al-Kubra 6:219]

This is the end of the Tafsir of Surah Laylat Al-Qadr and all praise and blessing are due to Allah.

## **When is the Night of Al-Qadr? Imaams Al-Albaanee and Ibn Al-'Uthaimeen**

*Source: Al-ibaaanah.com*

*Translator: Isma'eel Alarcon*

The Night of Al-Qadr occurs in the last ten nights of Ramadaan during an odd night (i.e. 21st, 23rd, 25th, 27th or 29th). However the scholars differ as to if it is fixed to one of these odd nights every year or if it changes every year to a different odd-numbered night. Below are the sayings of two of our great scholars, Muhammad Ibn Saalih Al-'Uthaimeen and Muhammad Naasir-ud-Deen Al-Albaanee (may Allaah have mercy on both of them).

The Night of Al-Qadr has a Fixed Date:

The best night in Ramadaan is the Night of Al-Qadr, based on the Prophet's saying: "Whoever performs the night prayer on the Night of Al-Qadr with firm faith and while seeking reward, his past sins will be forgiven." [1]

It is on the twenty-seventh night of Ramadaan according to the strongest opinion. A majority of the ahaadeeth comply with this, including the hadeeth of Zurr Ibn Hubaysh who said: "I heard Ubay Bin Ka'ab (raa) say when it was said to him that 'Abdullaah Ibn Mas'ood (raa) said "Whoever performs the night prayer (every night) throughout the year will achieve the Night of Al-Qadr." He (Ubay Bin Ka'ab) said: "May Allaah have mercy on him, his intention was that the people not (grow lazy) and depend solely (on just one night). By the One of whom there is no deity worthy of worship beside Him,

it is indeed in Ramadaan. And by Allaah I know on which night it is. It is on the night that Allaah's Messenger (Sallallaahu 'alaihi wa Sallam) commanded us to perform the Night Prayer. It is on the twenty-seventh night. Its sign is that the sun rises on its following morning bright with no rays."

In one report this is raised to being a saying of the Prophet (Sallallaahu 'alaihi wa Sallam). [2]

[Imaam Al-Albaanee in his book Qiyaam Ramadaan (pg. 18-19)]

The Night of Al-Qadr is to be sought:

The Night of Al-Qadr is in the last ten nights of Ramadaan, based on the saying of the Prophet (Sallallaahu 'alaihi wa Sallam): "Search for the Night of Al-Qadr in the last ten nights of Ramadaan." [Al-Bukhaaree and Muslim] And it falls in one of the odd nights more likely than on the even nights, based on the Prophet's (Sallallaahu 'alaihi wa Sallam) saying: "Search for the Night of Al-Qadr in the odd nights of the last ten nights of Ramadaan." [Al-Bukhaaree] And it is closer to the last seven nights, based on the hadeeth of Ibn 'Umar (raa) that: "Some men from the Companions of Allaah's Messenger (Sallallaahu 'alaihi wa Sallam) saw the Night of Al-Qadr in a dream during the last seven nights (of Ramadaan). So the Prophet (Sallallaahu 'alaihi wa Sallam) said: 'I see that all of your dreams agree that it (the Night of Al-Qadr) is in the last seven nights. So whoever wants to search for it, then let him search for it in the last seven nights.'" [Al-Bukhaaree and Muslim] And it is also based on the hadeeth in Muslim from Ibn 'Umar (raa) that the Prophet (Sallallaahu 'alaihi wa Sallam) said: "Look for it in the last ten nights. But if one of you becomes weak or is unable, then do not let the remaining (last) seven nights overcome him."

Amongst the odd nights in the last seven nights, it is closest to the twenty-seventh night due to the hadeeth of Ubay Bin Ka'ab (raa) who said: "By Allaah, I know which night it is. It is on the night that Allaah's Messenger (Sallallaahu 'alaihi wa Sallam) commanded us to perform the Night Prayer. It is on the twenty-seventh night." [Muslim]

The Night of Al-Qadr is not specified to one fixed night throughout all the years. Rather, it constantly changes. So one year it could occur on the twenty-seventh night for example and on another year it could occur on the twenty-fifth night, according to Allaah's Will and Wisdom. What directs us to this is the Prophet's (Sallallaahu 'alaihi wa Sallam) saying: "Look for it (i.e. the Night of Al-Qadr) when there remain nine nights, when there remains seven nights, or when there remains five nights (i.e. 21st, 23rd, and 25th respectively without mention of 27th)."

Al-Haafidh Ibn Hajr said in Fath-ul-Baaree: "The most strongest opinion is that it is on an odd night in the last ten nights and that it constantly changes."

Allaah has hidden knowledge of its occurrence from His servants out of mercy for them so that they can increase their actions in the search for it during these honorable nights, by praying, making dhikr and supplicating. So they grow and increase in the nearness to Allaah and His reward. And He also kept it hidden from them as a test for them to distinguish who amongst them struggles and makes an effort to find it and who is lazy and negligent. This is since whoever constantly strives for something, he will exert himself in his search for it and trouble himself in finding it and achieving it.

And perhaps Allaah discloses the time of its occurrence to some of His servants through signs and signals, which one is able to see, just as the Prophet (Sallallaahu 'alaihi wa Sallam) saw its sign that he would be prostrating in mud on its following morning. So it rained on that night and he prayed the (following) morning (Fajr) prayer in mud.

[Imaam Muhammad Ibn Saalih Al-'Uthaimeen in his book Majaalis Shahr Ramadaan (pg. 106-107)]

Notes:

[1] Reported by Al-Bukhaaree, Muslim and others from the narration of Abu Hurairah (raa) and by Ahmad (5/318) from the narration of 'Ubaadah Ibn As-Saamit (raa). The addition to it in [...] belongs to him and to Muslim from Abu Hurairah.

[2] Reported by Muslim and others and it is referenced in Saheeh Abee Dawood (1247)

## **The Virtues of the Night of Al-Qadr : ‘Abdullaah Ibn Saalih Al-Fawzaan**

*Author: Abdullaah Ibn Saalih Al-Fawzaan*

*Source: Ahaadeeth As-Siyaam (pg. 141-143)*

*Translation source: Al-Manhaj.com*

Abu Hurairah (radhi Allaahu anhu) reported that the Messenger of Allaah (Sallallaahu ‘alaihi wa Sallam) said: “Whoever performs the night prayer on the night of Al-Qadr with Eemaan (firm belief) and seeking reward will have all his past sins forgiven.” [1]

This hadeeth is evidence for the virtue of the night of Al-Qadr as well as performing qiyaam (night prayer) during it. And it indicates that it is a grand night, which Allaah has honored and made better than a thousand months, with regard to its blessing and the blessings found in the righteous deeds that are performed in it. Thus it is better than the worship of a thousand months and that is equivalent to eighty-three years and four months. Due to this, whoever performs qiyaam (night prayer) with true faith and while seeking reward in it, will be forgiven his past sins. There were certain verses revealed concerning this virtue:

Allaah says: “We sent it (the Qur’aan) down on a blessed night. Verily We are Ever-Warning. Therein (on that night) is decreed every matter of ordainment.” [2]

Therefore, it is a “blessed night” meaning it possesses much good and blessing due to its merit and the great reward that awaits the one

who does good deeds in it. Among its blessings, is that Allaah revealed the Qur'aan in it. Allaah says:

“Verily, We have sent it (the Qur'aan) down in the night of Al-Qadr. And what will make you know what the night of Al-Qadr is? The night of Al-Qadr is better than a thousand months. Therein descend the angels and the Rooh (Jibreel) by their Lord's permission with all decrees. (All that night) there is peace, until the appearance of dawn.” [3]

Ibn Katheer (rahimahullaah) said concerning Allaah's saying: “Therein descend the angels and the Rooh”: “This means that the descending of the angels increases during this night due to the vast amount of its blessings. And the angels descend along with the descent of blessing and mercy, just as they descend during the time when the Qur'aan is recited and encompass the gatherings in which Allaah is remembered and spread their wings for the true seeker of knowledge, out of respect for him.” [4]

This night occurs only in Ramadaan, since Allaah revealed the Qur'aan in it. He informs us that its revelation occurred during the month of Ramadaan in His saying: “Verily, We have sent it (the Qur'aan) down in the night of Al-Qadr.” [5]

And His saying: “The month of Ramadaan in which was revealed the Qur'aan” [6]

This means that its revelation from Allaah to His Prophet Muhammad (Sallallaahu 'alaihi wa Sallam) began in it.

Allaah's statement: “The night of Al-Qadr” is either an indicative of the honor and station of that night, as it is said: “Such and such



person has great Qadr". The conjunction of "the night" to Al-Qadr is the joining of a descriptive feature to it, thus making it mean "An honorable night". The word "Al-Qadr" may also be in reference to the ordainment and disposal of affairs. Thus, its being joined to the word "the night" would be in order to denote a place or time for it. So it would mean "the night in which all that will occur in the following year will be decreed." This is similar to Allaah's saying: "Therein (on that night) is decreed every matter of ordainment." [7]

Qataadah said of this: "Therein is decreed every matter for the (upcoming) year" [8] and Ibn Al-Qayyim said that this is the correct opinion. [9]

What seems most correct is that there is nothing that restricts the possibility of these two understandings and Allaah knows best.

His statement: "with Eemaan" means with firm conviction in what Allaah has prepared for those who stand in prayer during this magnificent night. And "seeking reward" means looking for reward and the attainment of recompense.

Thus, this is a grand night, which Allaah has chosen for beginning the revelation of the Qur'aan. So the Muslim must acknowledge its weight in worth, by guarding it and spending it in worship whilst having firm conviction and seeking the reward of Allaah, in order that Allaah may forgive all of his previous sins. This is why the Prophet (Sallallaahu 'alaihi wa Sallam) warned us about being heedless of this night and being neglectful of spending it in worship, for the Muslim would be prevented from its good.

Abu Hurairah (raa) reported that the Messenger of Allaah (Sallallaahu 'alaihi wa Sallam) said: "Ramadaan has come to you - a

blessed month. Allaah has made it obligatory upon you to fast in it. During this month, the gates of heaven are open, the gates of the Hellfire are closed and the evil devils are chained. To Allaah belongs a night in it, which is better than a thousand months. Whoever is prevented from its good, then he has been deprived.” [10]

The Muslim should supplicate much on the nights in which the night of Al-Qadr is sought. And he should supplicate with that which the Prophet (Sallallaahu ‘alaihi wa Sallam) instructed ‘Aa’ishah (raa) with, when she asked him: “What if I know on which night the night of Al-Qadr occurs, what should I say?” So he (Sallallaahu ‘alaihi wa Sallam) said: “Say: O Allaah, indeed you are All-Pardoning. You love forgiveness, so forgive me.” [11]

Ibn Katheer (rahimahullaah) said: “It is recommended to supplicate a lot at all times and (to supplicate) more than that during the month of Ramadaan, its last ten days and its odd days. And it is highly recommended to increase ones invoking with this supplication: ‘O Allaah, indeed you are All-Pardoning. You love forgiveness, so forgive me.’” [12]

### **Notes:**

[1] Al-Bukhaaree (4/2550 and Muslim (759)

[2] Surat-ud-Dukhaan: 3-4

[3] Surat-ul-Qadr: 1-5

[4] Tafseer Ibn Katheer: (8/465)

[5] Surat-ul-Qadr: 1

[6] Surat-ul-Baqarah: 185

[7] Surat-ud-Dukhaan: 4

[8] Reported by At-Tabaree in his Tafseer (25/65) as well as Al-Bayhaquee in his book Fadaa'il-ul-Awqaat (pg. 216). Its chain of narration is saheeh.

[9] See Shifaa'-ul-'Aleel of Ibn Qayyim (pg. 42)

[10] This hadeeth is reported by Ahmad and An-Nasaa'ee. See Ahmad Shaakir's checking of the Musnad (no. 7148) and Saheeh At-Targheeb wat-Tarheeb of Al-Albaanee (1490) as well as Tamaam-ul-Mannah (395)

[11] Reported by At-Tirmidhee and Ibn Maajah with an authentic chain. [Translator's note: The supplication transliterated from Arabic reads: "Allaahumma Innaka 'Afuwwun Tuhibbul-'Afwa Fa'affoo 'annee." ]

[12] Tafseer Ibn Katheer: 8/472

## Concerning 'Itikaaf : Shaykh al-Albanee

*Author: Imaam Muhammad Naasir-ud-Deen Al-Albaanee*

*Source: Qiyaam Ramadaan (pg. 34-41)*

*Translator: Al-Manhaj.Com*

### It's Prescription:

1. 'Itikaaf (secluding oneself in the masjid) is a recommended act in Ramadaan as well as any other day in the year. The source for that is found in Allaah's saying: "...while you are making 'Itikaaf in the masaajid." And there are also many authentic ahaadeeth about the Prophet's (Sallallaahu 'alaihi wa Sallam) 'Itikaaf and narrations from the Salaf about it also. They are mentioned in the Musannafs of Ibn Abee Shaybah and 'Abdur-Razzaaq.

It is authentically reported that the Prophet (Sallallaahu 'alaihi wa Sallam) made 'Itikaaf in the last ten days of Shawaal,[1] and that 'Umar (raa) said to the Prophet (Sallallaahu 'alaihi wa Sallam): "I made an oath (to Allaah) in the Days of Ignorance that I would make 'Itikaaf for one night in the Masjid Al-Haraam, (should I do it)?" The Prophet (Sallallaahu 'alaihi wa Sallam) responded: "Fulfill your oath." So he made 'Itikaaf for one night. [2]

2. Observing it in Ramadaan is established in the hadeeth of Abu Hurairah (raa): "Allaah's Messenger (Sallallaahu 'alaihi wa Sallam) would make 'Itikaaf for ten days in every Ramadaan. But when it was the year in which he died, he made 'Itikaaf for twenty days." [3]

3. The best time to do it is in the last part of Ramadaan because the Prophet (Sallallaahu ‘alaihi wa Sallam) would make ‘Itikaaf during the last ten days of Ramadaan until Allaah took his soul (in death). [4]

It’s Conditions:

1. It’s observance is not legislated except in the masaajid, based on Allaah’s saying: “And do not have intercourse with them (your wives) while you are making ‘Itikaaf in the masaajid.” [5] And ‘Aa’ishah (raa) said: “The Sunnah for the one doing ‘Itikaaf is that he should not go out (of the masjid) except for some need that he must fulfill. He should not witness a funeral, nor should he touch his wife, or have intercourse with her. And there is no ‘Itikaaf except in a masjid that establishes the Jamaa’ah (congregational prayer). And the Sunnah for the one doing ‘Itikaaf is that he should be fasting (on the day he makes ‘Itikaaf).” [6]

2. The masjid should also hold the Jumu’ah prayers so that he is not forced to leave the masjid to pray the Jumu’ah prayer. This is because going out for it is an obligation, based on ‘Aa’ishah’s saying in one of the narrations from the previous hadeeth: “...and there is no ‘Itikaaf except in a masjid that holds the Jumu’ah prayer.” [7]

Furthermore, I came upon an authentic hadeeth that clearly specifies the “masaajid” mentioned in the previous ayah to mean the three masaajid: Masjid Al-Haraam, Masjid An-Nabawee and Masjid Al-Aqsaa. The hadeeth is: “There is no ‘Itikaaf except in the three masaajid.” [8]

According to what I came across, those among the Salaf who held this opinion were Hudhayfah Ibn Al-Yamaan, Sa’eed Ibn Al-

Musayyib and 'Ataa. However, he ('Ataa) did not mention Masjid Al-Aqsaa. Others held the opinion that it was any congregating masjid (in which the Jumu'ah prayer is held), without restriction. And yet others disagreed saying it can even be done in the masjid of one's home. And there is no doubt that adhering to what complies with the hadeeth about it is what deserves to be followed. And Allaah, Glorified and Exalted, knows best.

3. It is from the Sunnah for the one making 'Itikaaf to observe fasting, as has been stated by 'Aa'ishah (raa). [9]

What is permissible for the person making 'Itikaaf:

1. It is permissible for him to leave the masjid in order to fulfill a need. It is also permissible for him to stick his head out of the masjid to have it washed and combed. 'Aa'ishah (raa) said: "The Messenger of Allaah (Sallallaahu 'alaihi wa Sallam) entered his head in my presence while he was making 'Itikaaf in the masjid, and I was in my apartment. So I would comb his hair, [and in one narration: I would wash it, even though there was the threshold between me and him, and I would be menstruating], and he (Sallallaahu 'alaihi wa Sallam) would not enter the house unless he had a [human] need, while making 'Itikaaf." [10]

2. It is permissible for the one making 'Itikaaf and others to make wudoo (ablution) in the masjid, based on the saying of a man who would serve the Prophet (Sallallaahu 'alaihi wa Sallam): "The Prophet would make a light wudoo (ablution) in the masjid." [11]

3. He may set up a small tent in the back of the masjid in which to make 'Itikaaf. This is since 'Aa'ishah (raa) would set up a khibaa [12] (tent) for the Prophet (Sallallaahu 'alaihi wa Sallam) when he would

make 'Itikaaf. And this was from his (Sallallaahu 'alaihi wa Sallam) command. [13]

And one time he made 'Itikaaf in a small tent that had a mat covering its doorway. [14]

The Allowance of a woman to make 'Itikaaf and visit her husband (who is making 'Itikaaf) in the masjid:

4. It is permissible for a woman to visit her husband while he is making 'Itikaaf. And he may walk with her to bid her farewell up to the door of the masjid, based on the saying of Safiyyah (raa):

"The Prophet (Sallallaahu 'alaihi wa Sallam) was making 'Itikaaf in the masjid during the last ten days of Ramadaan, so I went to visit him one night, and his wives were with him. So I spoke to him for an hour, then I got up to leave and he said: 'Don't rush, I'll go out with you.' So he got up with me to escort me out." And her dwelling used to be in the home of Usaamah Ibn Zayd. Then they walked until they reached the door of the masjid, which was by the door of Umm Salamah. Then two men from the Ansaar passed by and when they saw the Prophet (Sallallaahu 'alaihi wa Sallam), they rushed away. So the Prophet (Sallallaahu 'alaihi wa Sallam) said: 'Slow down! This is (my wife) Safiyyah Bint Huyai' So they said: 'SubhaanAllaah, O Messenger of Allaah.' He (Sallallaahu 'alaihi wa Sallam) said: 'Verily, the Devil flows through the human like the flowing of blood. And I feared lest he put some evil into your hearts.'" [Or he (Sallallaahu 'alaihi wa Sallam) said: "something into your hearts." ] [15]

In fact it is even permissible for a woman to make 'Itikaaf along with her husband in the masjid or by herself, based on the statement of 'Aa'ishah (raa): "One of the wives of Allaah's Messenger (Sallallaahu

‘alaihi wa Sallam) made ‘Itikaaf with him while she was in the state of Istihaada (bleeding between periods) [in another narration it states she is Umm Salamah] and she would see red (blood) or yellowish traces (come out of her). And sometimes we put a tray beneath her when she offered the prayer.” [16]

And she also said: “The Prophet (Sallallaahu ‘alaihi wa Sallam) would observe ‘Itikaaf during the last ten days of Ramadaan, until he died. Then his wives observed ‘Itikaaf after him.” [17]

There is proof in this that it is permissible for the women to make ‘Itikaaf also. And there is no doubt that this is on the condition that their guardians grant them permission to do that. And it is also on the condition that the place is free from any fitnah and intermingling with men, based on the many evidences for that and also on the Fiqh principle: “Preventing an evil takes precedence over bringing about a good.”

5. Having sexual intercourse nullifies one’s ‘Itikaaf, based on Allaah’s saying: “And do not have sexual relations with them (your wives) while you are making ‘Itikaaf in the masaajid.”

And Ibn ‘Abbaas (raa) said: “If the person making ‘Itikaaf has sexual relations then he nullifies his ‘Itikaaf and must start it over again.” [18] There is no recompense (kaffaarah) that is binding upon him due to a lack of anything being mentioned about that by the Prophet (Sallallaahu ‘alaihi wa Sallam) and his Companions.



## Notes:

[1] This is a portion of a hadeeth from ‘Aa’ishah reported by Al-Bukharee, Muslim and Ibn Khuzaimah in their Saheeh collections. I have referenced it in Saheeh Sunan Abee Dawood (2127)

[2] Reported by Al-Bukharee, Muslim and Ibn Khuzaimah. The extra addition is from Al-Bukhaaree in one narration as is stated in my abridgment to it (995). And it is referenced in Saheeh Sunan Abee Dawood (2136-2137) also.

[3] Reported by Al-Bukhaaree and Ibn Khuzaimah in their Saheeh collections and it is referenced in the previously mentioned source (2126-2130)

[4] Reported by Al-Bukhaaree and Muslim and Ibn Khuzaimah (2223) and it is referenced in Al-Irwaa (966) and Saheeh Abee Dawood (2125)

[5] Surat-ul-Baqarah: 187. Imaam Al-Bukhaaree used this ayah as evidence for what we have stated above. Al-Haafidh Ibn Hajar said: “The point of evidence found in this ayah is that if it were correct to do ‘Itikaaf in someplace other than a masjid, the forbiddance of having sexual relations would not be specifically mentioned, because sexual intercourse is forbidden during ‘Itikaaf according to the consensus of the scholars. So it is understood through the mentioning of “masaajid” that the meaning is that ‘Itikaaf is not correct except in it the masaajid.

[6] Reported by Al-Baihaquee with an authentic chain, and Abu Dawood with a sound chain. The following narration from ‘Aa’ishah

RAA is also from Abu Dawood, and it is referenced in Saheeh Aee Dawood (2135) and Al-Irwaa (966)

[7] Al-Bayhaquee reported on Ibn 'Abbaas that he said: "Verily, the most hated of things to Allaah are the innovations. And verily from the innovations is making 'Itikaaf in the masaajid that are located in the houses."

[8] Reported by At-Tahaawee and Al-Isma'eelee and Al-Baihaquee with an authentic chain of narration on Hudhaifah Ibn Al-Yamaan RAA. And it is referenced in As-Saheehah (no. 2786) along with the narrations from the Sahaabah that comply with it, and all of them are authentic.

[9] Reported by Al-Baihaquee with an authentic chain of narration and Abu Dawood with a sound chain of narration. Imaam Ibn Al-Qayyim said in Zaad Al-Ma'aad: "It is not reported on the Prophet (Sallallaahu 'alaihi wa Sallam) that he made 'Itikaaf while not fasting. Rather, 'Aa'ishah (raa) said: 'There is no 'Itikaaf except with fasting.' And furthermore, Allaah did not mention 'Itikaaf except with the fast. And the Prophet (Sallallaahu 'alaihi wa Sallam) did not do it unless he was fasting. So the correct opinion is in the evidence, which the majority of the scholars adhere to: that fasting is a condition for 'Itikaaf. And this is the opinion that Shaikh-ul-Islaam Abul-'Abbaas Ibn Tamiyyah favored." And he adds to this that it is not legislated in the Religion that one who goes out to the masjid for prayer or other than that is supposed to make an intention for the amount of time he will spend in 'Itikaaf. This is what Shaikh-ul-Islaam clarified in his Ikhtiyaaraat.

[10] Reported by Al-Bukhaaree, Muslim, Ibn Abee Shaybah, and Ahmad, and the first addition belongs to these last two (mentioned). It is referenced in Saheeh Abee Dawood (2131-2132)

[11] Reported by Al-Bayhaqee with a good chain and Ahmad (5/364) in abridged form with an authentic chain of narration.

[12] A khibaa is one type of house of the Arabs made from fur or wool, and it is not from hair. And it is set up on two or three props. See An-Nihaayah.

[13] Reported by Al-Bukhaaree and Muslim from the hadeeth of 'Aa'ishah. Her doing it is stated in the report of Al-Bukhaaree and his commanding it is stated in the report of Muslim.

[14] It is part of a hadeeth narrated by Abu Sa'eed Al-Khudree, reported by Muslim and Ibn Khuzaimah in their Saheehs. It is referenced in Saheeh Abee Dawood (1251)

[15] Reported by Al-Bukhaaree and Muslim and also Abu Dawood, and the last part of it is from him (Abu Dawood). And I referenced it in Saheeh Sunan Abee Dawood (2133 & 2134).

[16] Reported by Al-Bukhaaree and it is referenced in Saheeh Sunan Abee Dawood (2138). The other narration is from Sa'eed Ibn Mansoor, as is I stated in Fath-ul-Baaree (4/281). However, Ad-Daarimee (1/22) says that she is Zaynab, and Allaah knows best.

[17] Reported by Al-Bukhaaree, Muslim and others.

[18] Reported by Ibn Abee Shaybah (3/92) and ‘Abdur-Razaaq (4/363) with an authentic chain of narration. And what is meant by his saying: “must start it over” is that he must redo his ‘Itikaaf.

## **Paying Money to a Wikaalah (Representative) for Zakaatul-Fitr**

*By: Abul-'Abbaas Moosaa Richardson*

It's known that disbursing Zakaat at-Fitr in form of money is impermissible and the fataawa of Ahlul Ilm in this case are many. But is it permissible if I give money to some person and that person buys food for the poor and gives it as Zakat al-fitr on my behalf?

[Q]: It's known that disbursing Zakaat at-Fitr in form of money is impermissible and the fataawa of Ahlul Ilm in this case are many. But is it permissible if I give money to some person and that person buys food for the poor and gives it as Zakat al-fitr on my behalf?

[A]: It is important to note that these fataawaa are referring specifically to zakaah al-fitr being discharged in the form of money to the poor people.

It does not address the issue of someone paying another person to buy food for him and distribute it as food. In this case, a person has actually distributed his zakaah al-fitr in food; just through a representative (called wikaalah), which is permissible.

We must classify the organizations or masjids which offer a service for zakaah al-fitr into the following categories:

(1) Some of them are distributing it as money to the poor people.

(2) Others are distributing the zakaah as food to the poor people, but it is done AFTER the 'Eed prayer (whether intentional or due to negligence).

(3) And others are buying food for people and distributing it to the poor people before the 'eed prayer on their behalf.

#3 is the only service that properly distributes the zakaah Al-Fitr. #1 and #2 could not be considered zakaah al-fitr; rather they would be counted as general charities.

And Allaah knows best.

## The Best Sadaqa is during Ramadan

*Explained by: Shaykh Muhammad bin Haadi*

*Translated by: Rasheed ibn Estes Barbee*

*Source: The following is a summary translation taken from the Lecture "The guidance of the Salaf during Ramadan"*

The month of Ramadan – giving charity during this month has a high status.

It has been authenticated from the hadith of Anas – may Allah be pleased with him – that the Prophet صلى الله عليه وسلم said:

أفضل الصدقة صدقة رمضان

The best Sadaqa is the Sadaqa of Ramadan

Thus the Sadaqa during Ramadan has a high status. And included in this is providing food for the fasting person to break their fast with. It has been authenticated that the Prophet صلى الله عليه وسلم said:

مَنْ فَطَرَ صَائِمًا فَلَهُ مِثْلُ أَجْرِهِ وَلَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْءٌ

Whoever provides food for the fasting person to break their fast with, he will have the reward of the fasting person without decreasing the reward of the fasting person at all.

It was said to the Prophet صلى الله عليه وسلم:

يَا رَسُولَ اللَّهِ ، لَيْسَ كُلُّنَا يَجِدُ مَا يُفْطِرُ الصَّائِمَ ؟

O Messenger of Allah, all of us do not find that which is sufficient to break the fast of the fasting person?

The Prophet صلى الله عليه وسلم said:

يُعْطِي اللَّهُ تَعَالَى ذَلِكَ لِمَنْ فَطَرَ صَائِمًا وَلَوْ عَلَى شَرْبَةِ مَاءٍ

Allah will give that (reward) to the person who breaks the fast of the person even if it is with a drink of water.

Thus the water which quenches the living creatures contains a tremendous blessing. Thus it is upon the slave to give this matter concern.

Abdullah ibn Umar – may Allah be pleased with them – would only break his fast during Ramadan with the poor. And it has been mentioned in his biography, that if his family would prevent the poor from breaking their fast with him – as they would refuse them sometimes – then he would not eat dinner. He would feel sadness – may Allah be pleased with him – thus he would not eat dinner that night. May Allah be pleased with him.

Once a beggar came to him asking for food while he was about to break his fast, so he took his portion of food enough to break his fast and left the food for the beggar. So when he returned home, his family had already eaten the food in the house. Thus he remained hungry until the following night. There was no food in his home.

As for our refrigerators, what is in our homes? A person goes to Panda; and Hyper Panda (Supermarkets in the gulf) and amasses food which he will not eat in a year. And the rest of the food will



remain seven or eight months; the expiration date expires and the following Ramadan comes around so the food spoils.

Ramadan did not come for the purpose of gluttony. Ramadan did not come to overload the stomachs. It came to alleviate them so that the soul may be lightened. When the stomach is light the soul becomes light and proceeds towards worship. Look at the camel. If it is slender it is suitable for racing. This outcome comes as a result of leanness. It did not come as a result of filling the stomach; it came as a result of leanness, leanness of the stomach and minimal amount of food.

Thus as it relates to worship; if the person decreases his food and drink intake, he will be energetic towards worship.

## **Sahih Bukhari : Book 25: Obligatory Charity Tax After Ramadaan (Zakat ul Fitr)**

*Source:*

*Translation of Sahih Bukhari, Book 25:*

*Obligatory Charity Tax After Ramadaan (Zakat ul Fitr)*

*Volume 2, Book 25, Number 579*

Narrated Ibn Umar:

Allah's Apostle enjoined the payment of one Sa' of dates or one Sa' of barley as Zakat-ul-Fitr on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the 'Id prayer. (One Sa' = 3 Kilograms approx.)

Volume 2, Book 25, Number 580:

Narrated Ibn 'Umar:

Allah's Apostle made it incumbent on all the slave or free Muslims, male or female, to pay one Sa' of dates or barley as Zakat-ul-Fitr.

Volume 2, Book 25, Number 581:

Narrated Abu Said:

We used to give one Sa' of barley as Sadaqatul-Fitr (per head).

Volume 2, Book 25, Number 582:

Narrated Abu Said Al-Khudri:

We used to give one Sa' of meal or one Sa' of barley or one Sa' of dates, or one Sa' of cottage cheese or one Sa' of Raisins (dried grapes) as Zakat-ul-Fitr.

Volume 2, Book 25, Number 583:

Narrated 'Abdullah bin 'Umar

The Prophet ordered (Muslims) to give one Sa' of dates or one Sa' of barley as Zakat-ul-Fitr. The people rewarded two Mudds of wheat as equal to that.

Volume 2, Book 25, Number 584:

Narrated Abu Sa'id Al-Khudri:

In the life-time of the Prophet we used to give one Sa' of food or one Sa' of dates or one Sa' of barley or one Sa' of Raisins (dried grapes) as Sadaqat-ul-Fitr. And when Muawiya became the Caliph and the wheat was (available in abundance) he said, "I think (observe) that one Mudd (of wheat) equals two Mudds (of any of the above mentioned things).

Volume 2, Book 25, Number 585:

Narrated Ibn 'Umar:

The Prophet ordered the people to pay Zakat-ul-Fitr before going to the 'Id prayer.

Volume 2, Book 25, Number 586:

Narrated Abu Said Al-Khudri:

In the life-time of Allah's Apostle , we used to give one Sa' of food (edible things) as Sadaqat-ul-Fitr (to the poor). Our food used to be either of barley, raisins (dried grapes), cottage cheese or dates.

Volume 2, Book 25, Number 587:

Narrated Nafi':

Ibn 'Umar said, "The Prophet made incumbent on every male or female, free man or slave, the payment of one Sa' of dates or barley as Sadaqat-ul-Fitr (or said Sadaqa-Ramadan)." The people then substituted half Sa' of wheat for that. Ibn 'Umar used to give dates (as Sadaqat-ul-Fitr). Once there was scarcity of dates in Medina and Ibn 'Umar gave barley. 'And Ibn 'Umar used to give Sadaqat-ul-Fitr for every young and old person. He even used to give on behalf of my children. Ibn 'Umar used to give Sadaqat-ul-Fitr to those who had been officially appointed for its collection. People used to give Sadaqat-ul-Fitr (even) a day or two before the 'Id.

Volume 2, Book 25, Number 588:

Narrated Ibn 'Umar:

Allah's Apostle has made Sadaqatul-Fitr obligatory, (and it was), either one Sa' of barley or one Sa' of dates (and its payment was obligatory) on young and old people, and on free men as well as on slaves

## **Exerting Oneself During the Last Ten Days of Ramadaan : Abdullaah Ibn Saalih Al-Fawzaan**

*Author: Abdullaah Ibn Saalih Al-Fawzaan*

*Source: Ahaadeeth As-Siyaam: Ahkaam wa Adaab (pg. 133-135)*

*Translator: Isma'eel Alarcon (for al-manhaj.com)*

'Aa'ishah (raa) said: "When the last ten days (of Ramadaan) would come, the Prophet (Sallallaahu 'alaihi wa Sallam) would spend his night in worship, wake his family (at night), exert himself and tighten his Izaar (waistcloth)." [1] This hadeeth is proof that the last ten days of Ramadaan have a special virtue over any other (set of days), in which one should increase in obedience and acts of worship, such as prayer, making dhikr (remembrance) and reciting the Qur'aan.

'Aa'ishah (raa) has described our Prophet and role model, Muhammad (Sallallaahu 'alaihi wa Sallam), with four attributes:

1. He (Sallallaahu 'alaihi wa Sallam) would "spend his night in worship", meaning he would not sleep during it. Thus, he (Sallallaahu 'alaihi wa Sallam) would remain awake throughout it in worship and he would liven his soul by spending the night in sleeplessness. This is since sleep is the brother of death. The meaning of "spend his night" is that he (Sallallaahu 'alaihi wa Sallam) would spend all of it in the state of qiyaam (night prayer) and performing acts of worship that are done for the sake of Allaah, Lord of the worlds. We must remember that the last ten days of Ramadaan are fixed and numbered.

As for what has been reported concerning the forbiddance of spending the entire night in prayer, which has been mentioned in the hadeeth of ‘Abdullaah Ibn ‘Amr (raa), then it is in regards to someone who does that consistently throughout every night of the year.

2. He (Sallallaahu ‘alaihi wa Sallam) would “wake up his family” meaning his (Sallallaahu ‘alaihi wa Sallam) pure wives, the Mothers of the Believers, so that they may take part in the profiting of good, the dhikr (remembrance) and the acts of worship during these blessed times.

3. He (Sallallaahu ‘alaihi wa Sallam) would “exert himself”, meaning he (Sallallaahu ‘alaihi wa Sallam) would persevere and struggle in worship, adding more to his deeds than what he had done in the first twenty days (of Ramadaan). He only did this because the night of Al-Qadr occurs during one of these (last ten) days.

4. He (Sallallaahu ‘alaihi wa Sallam) would “tighten his Izaar (waistcloth)” meaning he would exert himself and struggle intensely in worship. It is also said that it means he (Sallallaahu ‘alaihi wa Sallam) would withdraw from women. This seems to be more correct since it inclines with what was mentioned previously and with the hadeeth of Anas (raa): “He (Sallallaahu ‘alaihi wa Sallam) would rollup his bed and withdraw from women (i.e. his wives).” [2]

Also, he (Sallallaahu ‘alaihi wa Sallam) would observe ‘Itikaaf in the last ten days of Ramadaan and the person who is in the state of ‘Itikaaf is restricted from interacting (sexually) with women.

So, O Muslim brother, strive to characterize yourself with these attributes. And guard the prayer you make in the depths of the night

(tahajjud) with the Imaam in addition to the Taraaweeh prayer (which is prayed in the early parts of the night), so that your exertion in these last ten days may go beyond that of the first twenty. And so that you may achieve the attribute of “spending the night in worship” by praying.

And you must be patient in your obedience to Allaah, for indeed, the tahajjud (night) prayer is difficult, but its reward is great. By Allaah, it is a great opportunity in ones life and a profitable thing to take advantage of, for the one whom Allaah grants it to. And a person does not know if perhaps he will encounter one of Allaah’s many rewards during the night prayer, thus serving as assistance for him in this world and in the Hereafter.

The righteous predecessors of this ummah would lengthen the prayer at night, exerting themselves. As-Saa’ib Ibn Yazeed said: “‘Umar Ibn Al-Khattaab ordered Ubay Bin Ka’ab and Tameem Ad-Daaree to lead the people in prayer with eleven raka’aat. The reciter would recite one hundred verses, to the point that we had to lean upon wooden staffs due to the long standing. And we would not stop until the early parts of Fajr.” [3]

‘Abdullaah Ibn Abee Bakr reported: “I heard my father (i.e. Abu Bakr) say: ‘During Ramadaan, we would finish (the night prayer) late and we would hurry the servants to present the food (of suhoor) for fear that Fajr (morning) would come upon us.’” [4]

There are two struggles of the soul that the believer faces during Ramadaan: the struggle by day with fasting and the struggle by night with qiyaam (night prayer). So whosoever combines these two and fulfills their rights, then he is amongst the patient — those who will “be given their reward in full without any reckoning.” [5]



These ten days are the last part of the month and a person's actions are based on his last ones. So perhaps, he will encounter the night of Al-Qadr, while standing in prayer for Allaah and thus have all his past sins forgiven.

And one must incite, animate and persuade his family to perform acts of worship, especially in these great times in which no one neglects it except that he has been deprived. What is more incredible than this is that while the people are performing prayer and making tahajjud, some individuals spend their time in forbidden gatherings and sinful events. This is indeed the greatest loss. We ask Allaah for his protection.

Therefore, embarking on these last days means entering into the profiting from righteous deeds in what remains of the month. From the unfortunate matters is to see that some people excel in righteous actions, such as prayer and recitation of the Qur'aan, in the first part of the month, but then signs of fatigue and weariness begin to show on them afterwards, especially when the last ten days of Ramadaan come in. And this is in spite of these last ten days possessing a greater standing than the first ones. Thus, one must persevere in striving and struggling and increase his worship when the end of the month draws near. And we must keep in mind that a person's actions are based on his last ones.

### **Notes:**

[1] Al-Bukhaaree (4/269) and Muslim (1174)

[2] See Lataa'if-ul-Ma'aarif: pg. 219

[3] See Al-Muwatta (Eng. Dar El-Fiker): vol. 1, pg 154

[4] Also in the Muwatta of Imaam Maalik: vol. 1, pg. 156

[5] Surat-uz-Zumar: 15

## **The Description of The Eid prayer, Number of Rakats and The Eid Takbirs : Shaykh ibn Uthaymeen**

*Source:*

*See Fataawa Arkaan al-Islam by Shaykh Muhammad ibn 'Uthaymeen (may Allaah have mercy o-n him), p. 398; Fataawa al-Lajnah al-Daa'imah, 8/300-316).*

The Eid prayer is o-ne where the imam attends and leads the people in praying two rak'ahs. 'Umar (may Allaah be pleased with him) said: "The prayer of al-Fitr is two rak'ahs and the prayer of al-Adha is two rak'ahs, complete and not shortened, o-n the tongue of your Prophet, and the o-ne who fabricates lies is doomed." Narrated by al-Nasaa'i, 1420 and Ibn Khuzaymah. Classed as saheeh by al-Albaani in Saheeh al-Nasaa'i.

It was narrated that Abu Sa'eed said: The Messenger of Allaah (peace and blessings of Allaah be upon him) used to come out o-n the day of al-Fitr and al-Adha to the prayer place, and the first thing he would do was to offer the prayer. Narrated by al-Bukhaari, 956

In the first rak'ah he should say Takbeerat al-ihraam (say "Allaahu akbar" to start the prayer), after which he should say six or seven more takbeers, because of the hadeeth of 'Aa'ishah (may Allaah be pleased with her), "The takbeer of al-Fitr and al-Adha is seven takbeers in the first rak'ah and five takbeers in the second, apart from the takbeer of rukoo'." Narrated by Abu Dawood and classed as saheeh by al-Albaani in Irwa' al-Ghaleel, 639.

Then he should recite al-Faatihah, and recite Soorat Qaf in the first rak'ah. In the second rak'ah he should stand up saying takbeer, and when he has stood up completely he should say takbeer five times, and recite Soorat al-Faatihah then Soorat al-Qamr. The Prophet (peace and blessings of Allaah be upon him) used to recite these two soorahs during the two Eids. Or if he wishes he can recite Soorat al-A'la in the first rak'ah and Soorat al-Ghaashiyah in the second, because it was narrated that the Prophet (peace and blessings of Allaah be upon him) used to recite al-A'la and al-Ghaashiyah in the Eid prayer.

The imam should revive the Sunnah by reciting these soorahs so that the Muslims will become familiar with the Sunnah.

After the prayer, the imam should address the people. Part of the khutbah should be addressed specifically to the women, telling them of the things that they should do and warning them against the things that they should avoid, as the Prophet (peace and blessings of Allaah be upon him) used to do.

## Sunan Of 'Eid

*Source: Taken from "Ad-Dawah illallaah Magazine"*

It is true to say that although much information has reached us about Fasting and Ramadaan – authentic or otherwise, we know very little about the etiquettes of 'Eid: what we are recommended to do in this day and what is obligatory for us to do. Below is a brief list of some of the prescribed practices of 'Eid.

### SUNAN AL-'EID

1. It is established from the Companion Ibn 'Umar, that he used to bath on the morning of 'Eid. The tabi'ee, Sa'eed ibn al Musayyib said: "The sunnah of the fitr is three: walking to the Prayer ground, eating before going out and taking a bath." [Saheeh – Al Firyabee & al-Irwaa (2/104)]
2. It is known that the companion Ibn 'Umar would also dressed in his best clothes for the two 'Eids as reported by Ibn Hajr in his Fathul-Baaree (2/439).
3. It is compulsory on all adult sane Muslims to pray the 'Eid prayer. The Prophet sallallaahu 'alaihi wa sallam and his Companions never ceased doing it and he sallallaahu 'alaihi wa sallam commanded everyone including women, children and the elderly to attend. Even menstruating women should go to the place of congregation so that they may partake in the blessings .[Bukharee and Muslim]

4. It is Sunnah to eat dates before we leave for Al-'Eid prayer to show openly that we are not fasting on this day. The Prophet, sallallaahu 'alaihi wa sallam, used not to leave for Al-Eid [al-Fitr] prayer except after eating some dates. [Reported by Anas bin Maalik & collected in Saheeh al-Bukhaaree (Eng. trans. vol.2 p.40 no.73) & Ahmad.]

5. It is Sunnah to say takbeer loudly when leaving our homes to go to 'Eid prayer and repeat these till the prayer starts. [Silsilatal-Ahaadeeth-Saheehah (no 171).]

6. It is preferable to pray the 'Eid prayer on open ground and not at the masjid if possible. [Bukharee and Muslim]

7. Neither Adhaan nor Iqaamah are said for 'Eid prayer. [Reported by Ibn 'Abbaas and Jaabir ibn 'Abdullah & collected in Saheeh al-Bukhaaree (Eng. trans. vol.2 p.40)]

8. It is Sunnah to say the extra takbeers i.e. say 'Allaahu Akbar' seven times in the first rak'ah and five times in the second. [Aboo Daawood, Ahmad & others.] It is preferable to only raise the hands to the shoulders after the first takbeer and then fold them upon the chest. However, it is authentically reported from Ibn 'Umar radhiAllaahu 'anhu that he would raise his hands with every takbeer.

9. It is Sunnah to take different routes to and from the prayer ground, preferably walking if possible. Jaabir reported that the Prophet sallallaahu 'alaihi wa sallam used to come back from the 'Eid prayer on a path other than the one used in going to it. [Bukharee]

WHAT TO SAY ON THE DAY OF 'Eid

The Prophet sallallaahu ‘alaihi wa sallam would say takbeer loudly when travelling to go to the ‘Eid prayer. Ahadeeth have not reached us telling us exactly what he used to say, but Ibn Abee Shayhah narrated that Ibn Mas’ood, radhiAllaahu ‘anhu used to say the following:

Allaahu Akbar, Allaahu Akbar, Laa eelaahaa ilallaah  
Allaahu Akbar, Allaahu Akbar, wa lillaahil-hamd

Allaah is Great, Allaah is Great, there is none worthy of worship except He.

Allaah is Great, Allaah is Great, and to Him belongs all Praise.

The Prophet sallallaahu ‘alaihi wa sallam, who never spoke of his own desire, said:

“Three supplications are answered: the supplication of the fasting person, the supplication of the one who is oppressed and the supplication of the traveller” . [Saheeh – Reported by al-‘Uqailee in ad -Du’afaa.].

Therefore, in this month of Ramadaan, there is for you a supplication which will be answered. So seize this opportunity and call profusely upon Allaah during this month, and in particular at the time of breaking the fast (iftar), since the Prophet sallallaahu ‘alaihi wa sallam said: “Indeed there is for the fasting person when he breaks his fast, a supplication which is not rejected.” [Reported in Ibn Maajah & others. Declared saheeh by al-Boosairee.]

And be sure in your heart that your du’aa will be answered and know that Allaah does not respond to a heedless and inattentive

heart. Call upon Him with supplications for anything good and hopefully you will attain the good of this life and the Hereafter.



## **Sahih Bukhari : Book 15: The Two Festivals (Eids)**

*Source: Translation of Sahih Bukhari, Book 15:*

*The Two Festivals (Eids)*

*Volume 2, Book 15, Number 69:*

Narrated 'Abdullah bin Umar:

Umar bought a silk cloak from the market, took it to Allah's Apostle and said, "O Allah's Apostle! Take it and adorn yourself with it during the 'Id and when the delegations visit you." Allah's Apostle (p.b.u.h) replied, "This dress is for those who have no share (in the Hereafter)." After a long period Allah's Apostle (p.b.u.h) sent to Umar a cloak of silk brocade. Umar came to Allah's Apostle (p.b.u.h) with the cloak and said, "O Allah's Apostle! You said that this dress was for those who had no share (in the Hereafter); yet you have sent me this cloak." Allah's Apostle said to him, "Sell it and fulfill your needs by it."

Volume 2, Book 15, Number 70:

Narrated Aisha:

Allah's Apostle (p.b.u.h) came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). The Prophet (p.b.u.h) lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet (p.b.u.h) ?" Allah's Apostle (p.b.u.h) turned his face towards him and said, "Leave them." When

Abu Bakr became inattentive, I signalled to those girls to go out and they left. It was the day of 'Id, and the Black people were playing with shields and spears; so either I requested the Prophet (p.b.u.h) or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet (p.b.u.h) made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet (p.b.u.h) asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave.

Volume 2, Book 15, Number 71:

Narrated Al-Bara':

I heard the Prophet (p.b.u.h) delivering a Khutba saying, "The first thing to be done on this day (first day of 'Id ul Adha) is to pray; and after returning from the prayer we slaughter our sacrifices (in the name of Allah) and whoever does so, he acted according to our Sunna (traditions)."

Volume 2, Book 15, Number 72:

Narrated Aisha:

Abu Bakr came to my house while two small Ansari girls were singing beside me the stories of the Ansar concerning the Day of Buath. And they were not singers. Abu Bakr said protestingly, "Musical instruments of Satan in the house of Allah's Apostle !" It happened on the 'Id day and Allah's Apostle said, "O Abu Bakr! There is an 'Id for every nation and this is our 'Id."

Volume 2, Book 15, Number 73:

Narrated Anas bin Malik,:

Allah's Apostle never proceeded (for the prayer) on the Day of 'Id-ul-Fitr unless he had eaten some dates. Anas also narrated: The Prophet used to eat odd number of dates.

Volume 2, Book 15, Number 74:

Narrated Anas:

The Prophet said, "Whoever slaughtered (his sacrifice) before the 'Id prayer, should slaughter again." A man stood up and said, "This is the day on which one has desire for meat," and he mentioned something about his neighbors. It seemed that the Prophet believed him. Then the same man added, "I have a young she-goat which is dearer to me than the meat of two sheep." The Prophet permitted him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

Volume 2, Book 15, Number 75:

Narrated Al-Bara' bin 'Azib:

The Prophet delivered the Khutba after offering the prayer on the Day of Nahr and said, "Whoever offers the prayer like us and slaughters like us then his Nusuk (sacrifice) will be accepted by Allah. And whoever slaughters his sacrifice before the 'Id prayer then he has not done the sacrifice." Abi Burda bin Niyar, the uncle of Al-Bara' said, "O Allah's Apostle! I have slaughtered my sheep before the 'Id prayer and I thought today as a day of eating and drinking (not alcoholic drinks), and I liked that my sheep should be the first to

be slaughtered in my house. So slaughtered my sheep and took my food before coming for the prayer." The Prophet said, "The sheep which you have slaughtered is just mutton (not a Nusuk)." He (Abu Burda) said, "O Allah's Apostle! I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a Nusuk on my behalf?" The Prophet (p.b.u.h) said, "Yes, it will be sufficient for you but it will not be sufficient (as a Nusuk) for anyone else after you."

Volume 2, Book 15, Number 76:

Narrated Abu Sa'id Al-Khudri:

The Prophet used to proceed to the Musalla on the days of Id-ul-Fitr and Id-ul-Adha; the first thing to begin with was the prayer and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach to them, advise them and give them orders, (i.e. Khutba). And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give an order, he would do so, and then depart. The people followed this tradition till I went out with Marwan, the Governor of Medina, for the prayer of Id-ul-Adha or Id-ul-Fitr.

When we reached the Musalla, there was a pulpit made by Kathir bin As-Salt. Marwan wanted to get up on that pulpit before the prayer. I got hold of his clothes but he pulled them and ascended the pulpit and delivered the Khutba before the prayer. I said to him, "By Allah, you have changed (the Prophet's tradition)." He replied, "O Abu Sa'id! Gone is that which you know." I said, "By Allah! What I know is better than what I do not know." Marwan said, "People do not sit to listen to our Khutba after the prayer, so I delivered the Khutba before the prayer."

Volume 2, Book 15, Number 77:

Narrated 'Abdullah bin Umar:

Allah's Apostle used to offer the prayer of 'Id-ul-Adha and 'Id-ul-Fitr and then deliver the Khutba after the prayer.

Volume 2, Book 15, Number 78:

Narrated Ibn Juraij:

'Ata' said, "Jabir bin 'Abdullah said, 'The Prophet went out on the Day of 'Id-ul-Fitr and offered the prayer before delivering the Khutba, Ata told me that during the early days of IbnAz-Zubair, Ibn Abbas had sent a message to him telling him that the Adhan for the 'Id Prayer was never pronounced (in the life time of Allah's Apostle) and the Khutba used to be delivered after the prayer. Ata told me that Ibn Abbas and Jabir bin 'Abdullah, had said, ú- where was no Adhan for the prayer of '7d-ul-Fitr and 'Id-ul-Aqha." 'At a' said, "I heard Jabir bin 'Abdullah saying, 'The Prophet stood up and started with the prayer, and after it he delivered the Khutba. When the Prophet of Allah (p.b.u.h) finished (the Khutba), he went to the women and preached to them, while he was leaning on Bilal's hand. Bilal was spreading his garment and the ladies were putting alms in it.' " I said to Ata, "Do you think it incumbent upon an Imam to go to the women and preach to them after finishing the prayer and Khutba?" 'Ata' said, "No doubt it is incumbent on Imams to do so, and why should they not do so?"

Volume 2, Book 15, Number 79:

Narrated Ibn Abbas:

I offered the 'Id prayer with Allah's Apostle, Abu Bakr, Umar and 'Uthman and all of them offered the prayer before delivering the Khutba.

Volume 2, Book 15, Number 80:

Narrated Ibn Umar:

Allah's Apostle, Abu Bakr and Umar! used to offer the two 'Id prayers before delivering the Khutba.

Volume 2, Book 15, Number 81:

Narrated Ibn Abbas:

The Prophet offered a two Rakat prayer on the Day of Id ul Fitr and he did not pray before or after it. Then he went towards women along with Bilal and ordered them to pay alms and so they started giving their earrings and necklaces (in charity).

Volume 2, Book 15, Number 82:

Narrated Al-Bara' bin 'Azib:

The Prophet (p.b.u.h) said, "The first thing that we should do on this day of ours is to pray and then return to slaughter the sacrifice. So anyone who does so, he acted according to our Sunna (tradition), and whoever slaughtered the sacrifice before the prayer, it was just meat which he presented to his family and would not be considered as Nusuk." A person from the Ansar named Abu Burda bin Niyyar

said, "O Allah's Apostle! I slaughtered the Nusuk (before the prayer) but I have a young she-goat which is better than an older sheep." The Prophet I said, "Sacrifice it in lieu of the first, but it will be not sufficient (as a sacrifice) for anybody else after you."

Volume 2, Book 15, Number 83:

Narrated Said bin Jubair:

I was with Ibn Umar when a spear head pierced the sole of his foot and his foot stuck to the paddle of the saddle and I got down and pulled his foot out, and that happened in Mina. Al-Hajjaj got the news and came to enquire about his health and said, "Alas! If we could only know the man who wounded you!" Ibn Umar said, "You are the one who wounded me." Al-Hajjaj said, "How is that?" Ibn Umar said, "You have allowed the arms to be carried on a day on which nobody used to carry them and you allowed arms to be carried in the Haram even though it was not allowed before."

Volume 2, Book 15, Number 84:

Narrated Said bin 'Amr bin Said bin Al-'Aas:

Al-Hajjaj went to Ibn Umar while I was present there. Al-Hajjaj asked Ibn Umar, "How are you?" Ibn Umar replied, "I am all right," Al-Hajjaj asked, "Who wounded you?" Ibn Umar replied, "The person who allowed arms to be carried on the day on which it was forbidden to carry them (he meant Al-Hajjaj)"

Volume 2, Book 15, Number 85:

Narrated Al-Bara':

The Prophet delivered the Khutba on the day of Nahr ('Id-ul-Adha) and said, "The first thing we should do on this day of ours is to pray and then return and slaughter (our sacrifices). So anyone who does so he acted according to our Sunna; and whoever slaughtered before the prayer then it was just meat that he offered to his family and would not be considered as a sacrifice in any way. My uncle Abu Burda bin Niyar got up and said, "O, Allah's Apostle! I slaughtered the sacrifice before the prayer but I have a young she-goat which is better than an older sheep." The Prophet said, "Slaughter it in lieu of the first and such a goat will not be considered as a sacrifice for anybody else after you."

Volume 2, Book 15, Number 86:

Narrated Ibn Abbas:

The Prophet said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul Hijja)." Then some companions of the Prophet said, "Not even Jihad?" He replied, "Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah's sake) and does not return with any of those things."

Volume 2, Book 15, Number 87:

Narrated Muhammad bin Abi Bakr Al-Thaqafi:

While we were going from Mina to 'Arafat, I asked Anas bin Malik, about Talbiya, "How did you use to say Talbiya in the company of the Prophet?" Anas said: "People used to say Talbiya and their



saying was not objected to and they used to say Takbir and that was not objected to either. “

Volume 2, Book 15, Number 88:

Narrated Um ‘Atiya:

We used to be ordered to come out on the Day of ‘Id and even bring out the virgin girls from their houses and menstruating women so that they might stand behind the men and say Takbir along with them and invoke Allah along with them and hope for the blessings of that day and for purification from sins.

Volume 2, Book 15, Number 89:

Narrated Ibn Umar: On the day of ‘Id-ul-Fitr and ‘Id-ul-Adha a spear used to be planted in front of the Prophet I (as a Sutra for the prayer) and then he would pray.

Volume 2, Book 15, Number 90:

Narrated Ibn Umar:

The Prophet used to proceed to the Musalla and an ‘Anaza used to be carried before him and planted in the Musalla in front of him and he would pray facing it (as a Sutra).

Volume 2, Book 15, Number 91:

Narrated Muhammad:

Um 'Atiyya said: "Our Prophet ordered us to come out (on 'Id day) with the mature girls and the virgins staying in seclusion." Hafsa narrated the above mentioned Hadith and added, "The mature girls or virgins staying in seclusion but the menstruating women had to keep away from the Musalla."

Volume 2, Book 15, Number 92:

Narrated Ibn Abbas:

I (in my boyhood) went out with the Prophet on the day of 'Id ul Fitr or Id-ul-Adha. The Prophet prayed and then delivered the Khutba and then went towards the women, preached and advised them and ordered them to give alms.

Volume 2, Book 15, Number 93:

Narrated Al-Bara':

The Prophet went towards Al-Baqi (the grave-yard at Medina) on the day of Id-ul-Adha and offered a two-Rakat prayer (of 'Id-ul-Adha) and then faced us and said, "On this day of ours, our first act of worship is the offering of prayer and then we will return and slaughter the sacrifice, and whoever does this concords with our Sunna; and whoever slaughtered his sacrifice before that (i.e. before the prayer) then that was a thing which he prepared earlier for his family and it would not be considered as a Nusuk (sacrifice)." A man stood up and said, "O, Allah's Apostle! I slaughtered (the animal before the prayer) but I have a young she-goat which is better than an older sheep." The Prophet (p.b.u.h) said to him, "Slaughter it. But a similar sacrifice will not be sufficient for anybody else after you."

Volume 2, Book 15, Number 94:

Narrated 'Abdur Rahman bin 'Abis:

Ibn Abbas was asked whether he had joined the Prophet in the 'Id prayer. He said, "Yes. And I could not have joined him had I not been young. (The Prophet came out) till he reached the mark which was near the house of Kathir bin As-Salt, offered the prayer, delivered the Khutba and then went towards the women. Bilal was accompanying him. He preached to them and advised them and ordered them to give alms. I saw the women putting their ornaments with their outstretched hands into Bilal's garment. Then the Prophet along with Bilal returned home.

Volume 2, Book 15, Number 95:

Narrated Ibn Juraij:

'Ata' told me that he had heard Jabir bin 'Abdullah saying, "The Prophet stood up to offer the prayer of the 'Id ul Fitr. He first offered the prayer and then delivered the Khutba. After finishing it he got down (from the pulpit) and went towards the women and advised them while he was leaning on Bilal's hand. Bilal was spreading out his garment where the women were putting their alms." I asked 'Ata' whether it was the Zakat of 'Id ul Fitr. He said, "No, it was just alms given at that time. Some lady put her finger ring and the others would do the same." I said, (to 'Ata'), "Do you think that it is incumbent upon the Imam to give advice to the women (on 'Id day)?" He said, "No doubt, it is incumbent upon the Imams to do so and why should they not do so?" Al-Hasan bin Muslim told me that Ibn Abbas had said, "I join the Prophet, Abu Bakr, Umar and 'Uthman in the 'Id ul Fitr prayers. They used to offer the prayer

before the Khutba and then they used to deliver the Khutba afterwards. Once the Prophet came out (for the 'Id prayer) as if I were just observing him waving to the people to sit down. He, then accompanied by Bilal, came crossing the rows till he reached the women. He recited the following verse: 'O Prophet! When the believing women come to you to take the oath of fealty to you . . . (to the end of the verse) (60.12).' After finishing the recitation he said, "O ladies! Are you fulfilling your covenant?" None except one woman said, "Yes." Hasan did not know who was that woman. The Prophet said, "Then give alms." Bilal spread his garment and said, "Keep on giving alms. Let my father and mother sacrifice their lives for you (ladies)." So the ladies kept on putting their Fatkhs (big rings) and other kinds of rings in Bilal's garment." Abdur-Razaq said, " 'Fatkh' is a big ring which used to be worn in the (Pre-Islamic) period of ignorance.

Volume 2, Book 15, Number 96:

Narrated Aiyub:

Hafsa bint Sirin said, "On Id we used to forbid our girls to go out for 'Id prayer. A lady came and stayed at the palace of Bani Khalaf and I went to her. She said, 'The husband of my sister took part in twelve holy battles along with the Prophet and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked, 'O Allah's Apostle! If a woman has no veil, is there any harm if she does not come out (on 'Id day)?' The Prophet said, 'Her companion should let her share her veil with her, and the women should participate in the good deeds and in the religious gatherings of the believers.' " Hafsa added, "When Um-'Atiya came, I went to her and asked her, 'Did you hear anything about so-and-so?' Um-'Atiya said, 'Yes, let my father be sacrificed for

the Prophet (p.b.u.h). (And whenever she mentioned the name of the Prophet she always used to say, 'Let my father be' sacrificed for him). He said, 'Virgin mature girls staying often screened (or said, 'Mature girls and virgins staying often screened-Aiyub is not sure as which was right) and menstruating women should come out (on the 'Id day). But the menstruating women should keep away from the Musalla. And all the women should participate in the good deeds and in the religious gatherings of the believers'." Hafsa said, "On that I said to Um-'Atiya, 'Also those who are menstruating?' " Um-'Atiya replied, "Yes. Do they not present themselves at 'Arafat and elsewhere?"

Volume 2, Book 15, Number 97:

Narrated Um-'Atiya:

We were ordered to go out (for 'Id) and also to take along with us the menstruating women, mature girls and virgins staying in seclusion. (Ibn 'Aun said, "Or mature virgins staying in seclusion)." The menstruating women could present themselves at the religious gathering and invocation of Muslims but should keep away from their Musalla.

Volume 2, Book 15, Number 98:

Narrated Ibn 'Umar:

The Prophet (p.b.u.h) used to Nahr or slaughter sacrifices at the Musalla (on 'Id-ul-Adha).

Volume 2, Book 15, Number 99:

Narrated Al-Bara' bin 'Azib:

On the day of Nahr Allah's Apostle delivered the Khutba after the 'Id prayer and said, "Anyone who prayed like us and slaughtered the sacrifice like we did then he acted according to our (Nusuk) tradition of sacrificing, and whoever slaughtered the sacrifice before the prayer, then that was just mutton (i.e. not sacrifice)." Abu Burda bin Naiyar stood up and said, "O Allah's Apostle! By Allah, I slaughtered my sacrifice before I offered the (Id) prayer and thought that today was the day of eating and drinking (non-alcoholic drinks) and so I made haste (in slaughtering) and ate and also fed my family and neighbors." Allah's Apostle said, "That was just mutton (not a sacrifice)." Then Abu Burda said, "I have a young she-goat and no doubt, it is better than two sheep. Will that be sufficient as a sacrifice for me?" The Prophet replied, "Yes. But it will not be sufficient for anyone else (as a sacrifice), after you."

Volume 2, Book 15, Number 100:

Narrated Anas bin Malik:

Allah's Apostle .~ offered the prayer on the day of Nahr and then delivered the Khutba and ordered that whoever had slaughtered his sacrifice before the prayer should repeat it, that is, should slaughter another sacrifice. Then a person from the Ansar stood up and said, "O Allah's Apostle! because of my neighbors (he described them as being very needy or poor) I slaughtered before the prayer. I have a young she-goat which, in my opinion, is better than two sheep." The Prophet gave him the permission for slaughtering it as a sacrifice.

Volume 2, Book 15, Number 101:

Narrated Jundab:

On the day of Nahr the Prophet offered the prayer and delivered the Khutba and then slaughtered the sacrifice and said, "Anybody who slaughtered (his sacrifice) before the prayer should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allah's name on it."

Volume 2, Book 15, Number 102:

Narrated Jabir bin 'Abdullah:

On the Day of 'Id the Prophet used to return (after offering the 'Id prayer) through a way different from that by which he went.

Volume 2, Book 15, Number 103:

Narrated 'Urwa on the authority of 'Aisha:

On the days of Mina, (11th, 12th, and 13th of Dhul-Hijjah) Abu Bakr came to her while two young girls were beating the tambourine and the Prophet was lying covered with his clothes. Abu Bakr scolded them and the Prophet uncovered his face and said to Abu Bakr, "Leave them, for these days are the days of 'Id and the days of Mina." 'Aisha further said, "Once the Prophet was screening me and I was watching the display of black slaves in the Mosque and ('Umar) scolded them. The Prophet said, 'Leave them. O Bani Arfida! (carry on), you are safe (protected)'."

Volume 2, Book 15, Number 104:

Narrated Ibn 'Abbas:

The Prophet went out and offered a two Rakat prayer on the Day of 'Id ul Fitr and did not offer any other prayer before or after it and at that time Bilal was accompanying him.



## **Farewell to Ramadan – Al Hafith Ibn Rajab – Mustafa George**

*Source: Ibn Rajab's book: Lataif al Maa'rif.*

*A portion of this book pertaining to Ramadan was summarized by Sheikh Abdur Rahman bin Muhammed bin Qassim the compiler of Majmu al Fatawa by Ibn Taymiyyah, with several additions by Sheikh Abdur Rahman himself.*

*Chapter: The End of Ramadan*

*Translated by: Mustafa George*

Several narrations related to the merits of this month have proceeded, and from them is that which is recorded in Sahih al Bukhari and Sahih Muslim, that The Messenger “salAllahu alayhi wa salem- said:

“Whoever fasts Ramadan with faith and seeking the reward will have his past sins forgiven.”

In the narration recorded in the Musnad of Imam Ahmed there is an additional portion of the same hadith stating:

“his past and future sins will be forgiven”

The chain of narrations for this additional wording is good (hasan). The Messenger “salAllahu alayhi wa salem also said:

“Whoever stands the night of decree (Laylatul Qadr) with faith and seeking the reward will have his past sins forgiven, and whoever fasts Ramadan with faith and seeking the reward will have his past sins forgiven.”

An additional wording is recorded in An Nisae stating: "...his past and future sins will be forgiven"

Later the author states: Forgiveness of sins during this blessed month is conditional to the preservation of what one is instructed to preserve (i.e. Fulfilling the orders of Allah, and abstaining from what is forbidden). The majority (jemhoor) of the scholars hold that this expiation of sin is specifically referring to minor sins. This is because of the hadith recorded in Sahih Muslim, that The Messenger "salAllahu alayhi wa salem- stated:

"The five daily prayers, Friday prayer to the following Friday prayer, and Ramadan to the following Ramadan are expiations for sins as long as one abstains from major sins."

The author also states: (Some scholars held a different view) Ibn Munthir mentioned pertaining to Laylatul Qadr: "It is hoped that the major and minor sins are all forgiven"

But the majority hold that one must make sincere repentance from all major sins ( in order for them to be expiated).

The aforementioned hadith of Abu Hurairah informs that those three elements mentioned within the hadith are an expiation for past sins. Therefore, it is understood (after combining all the hadiths related to Laylatul Qadr) that one receives this expiation of sins even if one was unaware of the specific night of Laylatul Qadr. And as for the fasting of Ramadan, then one receives this expiation upon commencement of the month. It is also said that one receives expiation for the fasting of Ramadan the last night of the month. The proof for this is what is recorded in the Musnad of Imam Ahmad on the authority of Abu Hurairah who said: Those fasting will be forgiven the last night in Ramadan. The people said: Oh Messenger of Allah, will this take

place on Laylatul Qadr? The Messenger “salAllahu alayhi wa salem-responded: “No, verily the worker receives his pay upon completion of his duties”

The author later states: Az Zuhree used to mention: On the day of Fitr (eid), once the people gather to perform the prayer Allah will look at them and say:

“Oh my servants, verily for Me you fasted, and for Me you stood in prayer! Return (to your homes), indeed your sins are forgiven.”

The author later states: The person who fasts and performs all other obligatory actions is from the best servants of Allah. And those who are negligent in fulfilling their obligations and do not give Allah His full due, then woe be to them. If the individual who deals unjustly with the scales (Mutaffif) in this worldly life is warned of a terrible punishment, then what is the case with the individual who deals unjustly with the scales of the hereafter!

(Poetry)

Tomorrow the souls will be granted what they worked for, and the farmers will harvest what they planted. If they did good, then they did so for themselves, and if they did evil, then what terrible actions they have prepared.

The Salaf worked diligently in perfecting their actions and making them faultless, then after that, they showed great concern for acceptance of their actions. They did this because they feared that their actions would be rejected. They are those who gave what was incumbent upon them while their hearts were in a state of fear. It is reported that Ali bin Abi Taleb said: Be more concerned that your

actions are accepted than your concern of performing the action itself.  
Did you not hear the statement of Allah:

{Verily Allah only accepts the actions of the Mutaqeen (pious)}

Fudalah said: For me to know that Allah has accepted from me an action the size of a mustard seed, is more beloved to me than this world and everything within it. This is because of the statement of Allah:

{Verily Allah only accepts the actions of the Mutaqeen (pious)}

Malik bin Dinar said: Fear that an action is not accepted is more difficult than performing the action itself.

“Ataa as Sulamee stated: The pious fear that their righteous actions were not done sincerely for Allah.

Abdul Azeez ibn Abee Ruwaad said: I have met people very diligent in performing actions, and upon completion of those actions they are faced with sadness in fear of the action being accepted or not. Some Salaf used to say: The people of the past would supplicate 6 months to Allah to allow them to reach the month of Ramadan, and then upon completion of the month, they would again supplicate 6 months (begging) for acceptance of their fast. Some of the Salaf would display sadness on the day of Eid. It was said to them: This is a day of happiness and joy! They would respond: You have spoken the truth, but I am a servant, my Lord has ordered me to perform an action but I am not sure if He will accept it from me or not.

Wahb noticed people laughing on the day of Eid, upon seeing this he stated: If their fast was accepted, then know that this is not the action

of those who are grateful, and if it was not accepted, then this is not the action of those who are afraid.

Hasan (al Basri) stated: Indeed Allah has made Ramadan a means of gain for His creation. (Within this month) they race to gain His pleasure through obedience to Him. Some individuals will gain (win), while others will remain back and lose. It is amazing to see a person playing and laughing on a day that the good doers will be rewarded, and the wrong doers will be defeated.

It is reported that Ali bin Abee Talib would call out on the last day of Ramadan: Where is the winner so that we may congratulate him, and where is the loser so that we may give him condolences. Oh winner, we congratulate you! Oh loser, may Allah give you ease in your time of calamity!

The author continued to say: The blessed month of Ramadan has within it several means of forgiveness, and from them:

- Feeding the fasting person
- Lightening the burden (work) of the slave
- Remembrance of Allah

It is stated in a hadith: "The one who remembers Allah in Ramadan will have his sins forgiven, and the one who calls on Him will not be disappointed"

(Continued means of forgiveness)

- Seeking forgiveness
- The supplication of the fasting individual is answered during the fast and at the time of breaking it.

It is reported that Abu Hurairah said: Everyone will be forgiven except he who rejects. Those around him asked: Oh Abu Hurairah, who will reject? He responded: The one who does not seek Allah's forgiveness has rejected.

(continued reasons for forgiveness)

- The Angels will seek forgiveness for the fasting person until they break their fast.

Due to these numerous means of forgiveness during the month of Ramadan, the one who misses this great opportunity has indeed been afflicted with extreme, great loss. The Messenger "salAllahu alayhi wa salem- climbed the minbar and said:

"Ameen, Ameen, Ameen"

The companions inquired concerning this, and he responded:

"Verily Jabriel approached me and said: Whomsoever reaches the month of Ramadan but does not have his sins forgiven before his death and due to this he enters the Hell-fire, may Allah distance this person" Jabriel then ordered me to say Ameen, so I said Ameen. (Ibn Hiban)

Qatadah said: It used to be said: Whoever does not have his sins forgiven in Ramadan, he will not have his sins forgiven in other than Ramadan (meaning: if one did not take advantage of such great opportunity in Ramadan, more than likely he will not take advantage of any other opportunity). There is also a hadith similar to this, its

wording is: "Whoever does not receive forgiveness in Ramadan, then when will he receive forgiveness?"

The author continues to state: When will a person be forgiven if he is not forgiven in this month?! When will a person's actions be accepted if they are not accepted on Laylatul Qadr?! When will a person correct their affairs if they can't correct them in Ramadan?! When will a person correct himself from the disease of negligence and ignorance?!

The author later says: Indeed the day of Fitr is an Eid (celebration) for the whole Ummah, this is because the sinners who fasted the month will be forgiven and saved from the Hell-fire. When this takes place, the sinners will join with the righteous (on the day of Eid). Just as the day of Nahr (Eid celebrating the conclusion of Hajj) is considered the Great Eid (Eid al Akbar), because before this day is the day of Arafat. There is no day of the year that more people will be freed from the Hell-fire than this day. Therefore, whoever is freed from the Hell-fire during these two times of the year (Ramadan, Dhul Hijjah) enjoys two days of celebration (Eid al Fitr, Eid al Adha), and whoever is not freed from the Hell-fire will bear a day of torture.

Due to forgiveness and salvation from the Hell-fire being related to fasting the month of Ramadan and standing in prayer during this month, Allah has ordered that glorification and gratitude are shown to Him upon completion of the month. He said:

{ " in order for you to complete the prescribed amount of days and to glorify Allah for guiding you and so that you may show gratitude }

Therefore, one shows gratitude due to the blessing of Allah in allowing one to fast and pray, His assistance to the servant and His

forgiveness of his sins and his salvation from the Hell-fire. Due to all of these blessings, one is instructed to remember Allah and show gratitude to Him, and fear Him with true fear.

Oh you, who your Lord has freed from the fire, be warned of returning to the servitude of the wretched after being freed! Will your Lord distance you from the fire, while you seek to become nearer to it?! He (Allah) saved you from it, while you seek to throw yourself in it, and don't care to protect yourself from it! If mercy is shown to the good doers, then the wrong doer should not despair from it, and if forgiveness is shown to those who have piety, then one who has wronged himself will not be deprived of it.

(Poetry)

Oh Allah, if the only one that calls on You is the good doer, then who should the sinner call on!

Why should we despair of the pardoning of our Lord, and how can one not seek His gentleness?! It is mentioned in a hadith that Allah is more forgiving and merciful to His servants than their own mothers. Allah says:

{Oh My servants who have wronged themselves, do not despair of the mercy of Allah, verily He forgives all sins}

Oh sinner -and all of us are sinners, do not despair from the mercy of Allah because of your evil deeds. How many people will be freed from the Hell-fire during these days, and their affair is similar to yours. It is upon you to think good of your Lord, and repent to Him, for verily no one will be destroyed except he who destroys (himself).



(Poetry)

If your sins are harming you, then cure them by raising your hands during the dark night. Do not despair from the mercy of Allah, for verily your despairing from His mercy is a greater fault than the sin you committed.

It is incumbent upon one who desires salvation from the Hell-fire to perform the actions that warrant this salvation”.

The author continues to say: The declaration of Tawheed eliminates sins and wipes them away. No sin will remain nor will any action outweigh Tawheed, and it is similar to freeing a slave which warrants one”s salvation from the Hell-fire”.

He further says: As for the speech of Istigfar (Kelimat al Istigfar), then it is the greatest reason for forgiveness. Verily Istigfar means supplication for forgiveness, and the supplication of the fasting individual is answered while he is fasting, and at the time of breaking the fast.

Hasan (al Basri) said: Increase in your seeking of forgiveness, for verily you don”t know when the mercy of Allah will befall you.

Luqman said to his son: Oh my son, condition your tongue to constantly seek forgiveness from Allah. Verily Allah has specific hours that He does not reject supplication.

There is also a narration that Shayton mentioned: I have destroyed mankind with sins, and they have destroyed me with La illaha illa Allah and Istigfar.

Istigfar is the conclusion of all actions. One completes prayer with istigfar, along with Hajj and night prayer. It is also used to close gatherings. If these gatherings are gatherings of obedience, then istigfar is considered a brand to the gathering. But if the gathering was one of vain talk, then istigfar is considered expiation. Likewise, it is befitting that one concludes the month Ramadan with istigfar. Umar bin Abdul Azeez wrote to his governors informing them to end the month of Ramadan with istigfar and charity (sadaqatu fitr), for verily sadaqatu fitr is a means of purification for the fasting person from vain talk and lude acts, and istigfar mends the fault caused by actions that harm one's fast. Umar bin Abdul Azeez mentioned in his letter:

Say as your father Adam -alayhi salam- has said: {Oh my Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will be from the losers}

And say as Nuh -alayhi salam- has said: {If you do not forgive me and have mercy upon me, I will be from the losers}

And say as Musa -alayhi salam- has said: {Oh my Lord, I have wronged myself, so forgive me}

And say as Dhu Nun -alayhi salam- has said: {There is no deity worthy of worship except You, glory be to You, indeed I have been amongst the oppressors}

The author continues: Fasting is a fortress from the Hell-fire, as long as one does not damage his fortress with evil talk. Istigfar patches what harms this fortress.

The Messenger “salAllahu alayhi wa salem- instructed “Aisha on the night of Laylatul Qadr to seek pardoning from Allah, this is because the believer is diligent in fasting and standing the full month of Ramadan, and once the end of the month nears and Laylatul Qadr approaches, one is instructed to ask pardon from Allah due to the deficiency present during the month.

Yahya bin Muaadh said: The smart individual is not the one whose greatest goal is other than seeking the pardon of Allah. (The smart individual is not the one who) seeks forgiveness with his tongue, while his heart is firmly attached to sin, and he truly intends to return to sin after the completion of Ramadan. This individual’s fast is rejected, and acceptance is closed in his face.

Ka’b said: Whoever fasts Ramadan while inwardly saying: Once the month is over, I will disobey Allah; this person’s fasting is rejected. And whoever fasts the month while inwardly saying: Upon completion of the month, I won’t disobey Allah, this person will enter Jennah without questioning or debate.

The author further states: Oh servants of Allah, indeed the month of Ramadan has prepared to leave, and nothing remains except a few more days. Whoever has done well during the month should continue to do well, and whoever was deficient, should try to end the month in good, for indeed actions are according to their completion. Therefore, take advantage of what remains of the month, and give the month the best farewell and peace.

The hearts of the believers yearn for this month and mourn over its departure. If this is the case with those who have gained during this month, then what is the case with those who have been negligent during its days and nights? What will the crying of this negligent

person benefit him, when his trial and calamity is so great and tremendous? How many times was this poor individual advised, but he did not accept this advice! How many times was he called to correction, but he did not answer this call! How many people did he view gaining in this month, while he distanced himself from gain! How many times have the obedient passed him by, while he sat! (And now) time is constrained and reality has befallen him, now he regrets, but there is no benefit in this regret.

Trans. Note: This is a small, quick translation of a portion of Ibn Rajab's book: *Lataif al Maa'rif*. A portion of this book pertaining to Ramadan was summarized by Sheikh Abdur Rahman bin Muhammed bin Qassim "the compiler of *Mejmu' al Fatawa* by Ibn Taymiyyah, with several additions by Sheikh Abdur Rahman himself. May Allah have mercy on Ibn Rajab, Sheikh Abdur Rahman and all the Muslims and forgive us for our shortcomings.

## Remaining Steadfast After Ramadhaan

*Author: Abdullaah bin Saalih Al-Fawzaan*

*Source: Ahaadeeth As-Siyaam: Ahkaam wa Adaab (pg. 155-157)*

*Al-Ibaanah.com*

Sufyaan Ibn ‘Abdillaah (radyAllaahu ‘anhu) said: “O Messenger of Allaah, tell me something about Islaam of which I will not ask anyone else besides you (after that).” He said: “Say: ‘I believe in Allaah’ and then be steadfast (on that).” [1]

This hadeeth is proof that the servant is obligated, after having Eemaan in Allaah, to persevere and be steadfast upon obeying Him by performing the obligatory acts and avoiding the prohibited ones. This is achieved by following the Straight Path, which is the firm Religion, without drifting away from it to the right or to the left.

If a Muslim lived through Ramadaaan and spent its days in fasting and its nights in prayer, and in that month he accustomed himself to doing acts of good, then he must continue to remain upon this obedience to Allaah at all times (after that). This is the true state of the servant (‘abd), for indeed, the Lord of the months is One and He is ever watchful and witnessing His servants at all times.

Indeed, steadfastness after Ramadaaan and the rectification of one’s statements and actions are the greatest signs that one has gained benefit from the month of Ramadaaan and that he struggled in obedience. They are tokens of acceptance and signs of success.

Furthermore, the deeds of a servant do not come to an end with the end of a month and the beginning of another. Rather they continue and extend until one reaches death, for Allaah says: “And worship your Lord until the certainty (i.e., death) comes to you.” [2]

If the fasting of Ramadaan comes to an end, then indeed the voluntary fasting is still prescribed throughout the entire year, and all praise is due to Allaah. If standing in prayer at night during Ramadaan comes to an end, then indeed, the entire year is a time for performing the night prayer. And if the Zakaat-ul-Fitr comes to an end, then there is still the Zakaah that is obligatory as well as the voluntary charity that lasts the whole year. This goes the same for reciting the Qur’aan and pondering over its meaning as well as every other righteous deed that is desirable, for they can be done at all times. From the many bounties that Allaah has bestowed upon His servants is that He has placed for them many different types of acts of worship and He provided many means for doing good deeds. Therefore, the enthusiasm and the zeal of the Muslim must be constant and he must continue to remain in the service of his Master.

It is unfortunate to find some people performing worship by doing different types of righteous acts during Ramadaan – they guard strictly their five daily prayers in the masjid, they recite the Qur’aan abundantly and they give in charity from their money. But when Ramadaan comes to an end, they grow lazy in their worship. Rather, sometimes they even abandon the obligations, both generally, such as praying in congregation, and specifically, such as praying the Fajr prayer!

And they (even) commit forbidden acts such as sleeping over the time of prayers, indulging in places of foolishness and entertainment, and mingling in parks, especially on the day of ‘Eed! Obtaining help

from these evils is only through the Grace of Allaah. Thus, they demolish what they have constructed and they destroy what they have established. This is an indication of deprivation and a sign of perdition. We ask Allaah for His safeguarding and protection!

Indeed, these types of people take the example of turning in repentance and ceasing from committing evil deeds as something specific and restricted to (only) the month of Ramadaan. So they stop doing these (good) acts when the month stops. Thus, it is as if they have abandoned sinning for the sake of Ramadaan, and not out of fear for Allaah! How evil are these people who do not know Allaah except in Ramadaan!

Truly, the success that Allaah grants His servant lies in the fasting of Ramadaan. And Allaah's assisting him to do that is a great blessing. Thus, this calls for the servant to be grateful to his Lord. And this understanding can be found in Allaah's saying, after having completed the favor of the month of fasting: "(He wants that you) must compete the same number of days, and that you must magnify Allaah (by saying Allaahu Akbar) for having guided you, so that you may be grateful to Him." [3]

So the one who is grateful for having fasted, he will remain upon that condition and continue to perform righteous deeds.

Indeed, the true manner of a Muslim is that of one who praises and thanks his Lord for having been bestowed the ability to fast and make qiyaam (night prayer). His condition after Ramadaan is better than it was before Ramadaan. He is more ready to obey, desiring to do good deeds and quick to implement the obligatory acts. This is since he has acquired benefit from this prominent institute of

learning. It is that of one who fears for having his fast not accepted, for indeed Allaah only accepts from those who have Taqwaa.

The righteous predecessors would struggle to complete and perfect their deeds, hoping afterwards, that they would be accepted and fearing that they would be rejected. From the reports of 'Alee (radyAllaahu 'anhu) is that he said: "Be more concerned with having your deeds accepted than with the deed itself. Did you not hear Allaah say: 'Verily Allaah only accepts from those who have Taqwaa'?" [4] [5]

'Aa'ishah said: "I asked the Messenger of Allaah (sallAllaahu 'alayhi wa sallam) concerning the aayah: 'And those who give away that which they give (i.e., charity and other good deeds), while their hearts tremble with fear.' Are they the ones who drink alcohol and steal?" He (sallAllaahu 'alayhi wa sallam) said: "No, O daughter of As-Siddeeq. But rather, they are the ones who fast and pray and give in charity, yet fear that it won't be accepted from them. They are the ones who rush to do good deeds and they are the first to do them." [6]

So be warned and again be warned – of turning backward after having attained guidance, of going astray after persevering! And ask Allaah to provide you with endurance in doing righteous deeds and continuity in performing good acts. And ask Allaah that He grant you a good end, in order that He may accept our Ramadaan from us.



## **A Successful Ramadaan – Shaykh Saalih Fawzaan**

*By: Shaykh, ‘Allaamah Saalih Al-Fawzaan*

*Source: Ithaaf Ahlil Eemaan bi Duroos Shahr Ar-Ramadaan pg. 119-120*

*Title and sub-titles have been added*

*Translated by: Hassan As-Somali*

[The piety and humility of the Salaf]

When Ramadaan came to a close, the rightly guided predecessors (As-Salaf As-Saalih) used to frequently seek forgiveness, repent to Allaah – The Mighty and Majestic – and fear that their (deeds) would not be accepted. They used to exert themselves (in worship) in Ramadaan and outside of Ramadaan, afterwards they would be fearful that none of this will be accepted.

[How the Salaf behaved when Ramadaan was approaching and when it left]

They used to seek the forgiveness of Allaah and repent. So much so that it was reported that they would supplicate to Allaah for six months that He would allow them to reach Ramadaan. If He allowed them to reach Ramadaan, they would fast, pray at night and supplicate for the next six months that He accepts the month of Ramadaan from them.

[Signs that Ramadaan has been accepted]

Following good deeds with good is a sign that (an act) has been accepted, whether it is pertaining to Ramadaan or other than it. If the

Muslim is in a good state after Ramadaan, performing many good deeds and righteous actions, then this is a proof of acceptance.

[Signs that Ramadaan hasn't been accepted]

If the opposite is true, and he follows good with evil, and as soon as Ramadaan is over he follows on from this with sins, heedlessness and turning away from the obedience of Allaah, then this is a proof that it hasn't been accepted.

Every person knows their true situation after Ramadaan. So let them look, if they are in a better state, then let them thank Allaah, as this shows (that it has been) accepted.

If their state is worse, then let them repent to Allaah and seek the forgiveness of Allaah, as this is a proof that it hasn't been accepted and it is a proof of negligence and carelessness.

[Do not despair of the Mercy of Allaah]

But the slave should not lose hope of the mercy of Allaah. He should not close the door that is between him and Allaah and despair of the mercy of Allaah.

“Say: O my slaves who have transgressed against themselves (by committing evil deeds and sins). Do not despair of the Mercy of Allaah: verily Allaah forgives all sins. He is Oft-Forgiving, Most Merciful.” (Az-Zumar: 53)

It is upon him to repent, seek the forgiveness of Allaah and return to Allaah – The Mighty and Majestic.

Allaah – The Mighty and Majestic – accepts repentance from those that repent.

“And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.” (Ash-Shura:25)

And the peace and blessings be upon our Prophet Muhammad.

## Conditioning oneself to fast and other good deeds after Ramadan

*By: Imam Ibn Rajb*

*Source: Few excerpts from wonderful work (Lataif al Maa'rif) of Al Hafith ibn Rajab –may Allah have mercy on him. Taken from Mustafa George's (Hafidahullah)*

Al Hafith Ibn Rajab (died 795h) stated:

Benefits obtained in conditioning oneself to fast after Ramadan

1. Fasting the six days of Shawwal completes the reward for fasting a full year.
2. Fasting these six days and previously fasting in the month of Shabaan (prior to Ramadan) is similar to the sunan ar rawaatib (voluntary prayers associated to each obligatory prayer). These prayers proceed and succeed the obligatory prayers, and correct the deficiency and insufficiency present within them. Indeed voluntary prayers strengthen and perfect any deficiency present within obligatory prayers as has been mentioned by the Messenger –salAllahu alayhi wa salem- in several narrations. Most people possess fault and defect in their obligatory prayers, and because of this the Messenger –salAllahu alayhi wa salem- forbid a person from stayin: I have fasted and stood (in prayer) the full month of Ramadan. (Abu Dawud, Nisae) A companion upon hearing this hadith said: I don't know if this forbid dance was due to dislike of praise or due to defect present in the act of worship.

3. Conditioning oneself to fast these days of Shawwal is a sign of acceptance of Ramadan. If Allah accepts an action from His servant He gives that individual the *tawfeeq* (success) to perform another righteous action thereafter. Some (of the Salaf) used to say: The reward for a good deed is the good deed that follows it. Therefore, whoever performs a good deed, and follows it up with another, this is considered a sign of acceptance of the first deed performed. Likewise, if one were to perform a good deed, and thereafter perform an evil deed, this is considered a sign that the first action was rejected and not accepted from that person.

4. Fasting the month of Ramadan warrants forgiveness for previous sins, as has been mentioned previously. In addition to the fasting individuals being rewarded for their completion of the month on the day of Eid, which is also titled: The Day of Prizes. With this being the case, fasting the (6) days of Shawwal is done to show appreciation for this great blessing (forgiveness of sins), for indeed there is no greater blessing than it.

The Messenger –*salAllahu alayhi wa salem*– used to stand in prayer at night until his feet bled. Upon doing so he was asked, would you perform such an action while Allah has forgiven you your past and future sins?! The Messenger –*salAllahu alayhi wa salem*– replied: Should I not be a grateful servant? Allah –The Most Glorified and The Most High– has ordered His servants to glorify Him in appreciation for fasting the month of Ramadan. This is done through remembrance of Him and other forms of gratitude. Allah said:

{And in order for you to complete the prescribed days and magnify Allah for having guided you, and so that you may be grateful to Him} al Baqarah:185

And from those forms of gratitude of the servant to his Lord for having given him success to fast Ramadan, assisting him in doing so, and forgiving him of his sins and faults, is the servant fasting (6 days of Shawwal) upon the completion of Ramadan as a means of appreciation. If the Salaf were given success to pray night prayer on a particular night, they would fast the following day in show of gratitude.

Wahb bin al Ward was asked about the reward for performing a particular action, such as Tawwaf (encircling the Ka'ba), he responded: Don't ask about the reward for performing such an action, but instead ask about what is upon the individual of gratitude in appreciation for the success and assistance in performing the action.

(Poetry)

If you have not increased in actions (of piety) in appreciation for the blessings upon, then verily you are not grateful.

One must show gratitude for every blessing that Allah has bestowed upon him in his religion and in worldly affairs. Once a person is given this tawfeeq to (actually) show gratitude, then it is once more upon him to show gratitude in appreciation for this tawfeeq. This is a continuous cycle of gratitude, and because of this, a servant will never be able to fully show thankfulness (for the blessings granted to him). The reality of gratitude is that an individual confesses to his inability to (completely) show thankfulness. It was said: (Poetry)

If showing thankfulness to Allah for a blessing bestowed on me is (itself) another blessing, then it is incumbent upon me to show further gratitude. (With this being the case), how can one (truly)

show gratefulness except with His (Allah's) favor, when days continue and life persists (constantly on going).

Abu 'Omrin as Shaybani said: Musa –alayhi salam- said on the day of his visit to Mountain Turr: Oh Allah, if I pray, then I do so by Your favor, if I give charity, then I do so by Your favor, and if I spread Your message, then I do so by Your favor. How can I show (complete) gratitude to You!? Allah responded: Oh Musa, now you have showed gratitude.

As for the one who repays the blessing of being able to fast Ramadan, by indulging in sin upon completion of the month, then this person is from those who have repaid the blessings of Allah with ungratefulness. If this individual is certain that once the month is over, he will return to sin, then his fast is not accepted and the door of mercy is shut in his face.

The author further stated:

5. The actions of obedience that were performed during Ramadan do not end at the conclusion of Ramadan, rather these actions continue as one has life. This is similar to the previously (early in chapter) mentioned hadith: "The one who fasts after Ramadan is like the one who fled from the battle field and later (after realizing the tremendous sin he committed) returns to fight in the way of Allah."

This is because, many people rejoice at the conclusion of Ramadan due to the difficulty, boredom and length of fasting. A person who views fasting Ramadan in such a way will more than likely not immediately return to (voluntarily) fasting. Therefore, the person who immediately begins fasting after completing Ramadan (Shawwal) is displaying his strong desire to fast and he is

demonstrating that he did not become bored nor did he dislike fasting the month of Ramadan.

The author further said:

It was said to Bishrin: Indeed the people are worshipping and diligently (performing good deeds in Ramadan). He replied: How terrible are the people that only acknowledge the rights of Allah in Ramadan. Verily the pious individual is one who worships and is diligent throughout the year.

The actions of The Messenger -salAllahu alayhi wa salem- were constant. 'Aisha -may Allah be pleased with her- was asked: Did The Messenger choose a specific day (for the performance of righteous deeds)? She replied: No, his actions were constant. She also stated: He would never increase in Ramadan nor in other than Ramadan over 11 units (in voluntary night prayer).

The author later stated: The (righteous) actions of a believer do not end until death befalls him.

Hasan al Basri said: Indeed Allah did not indicate an end to the actions of a believer except at the time of death. Then Hasan recited the verse of Allah:

{And worship your Lord until death approaches} surah hajr:99

The author continued:

These months, years and days are all limited durations and times of actions, then they (time) will quickly pass and end. But The One (Allah) who created this time and duration, and designated within them merits, He will always remain and never end, He is everlasting and unchangeable, and He is at all times one Lord. He is always a watcher and seer over the actions of His servants. Glory is to He who



has revolved His servants at various times, through actions of obedience. He bestows great merits upon them during these various times, and upon completion (of these actions) He rewards them with generosity and kindness. Once the three precious forbidden months (ashur al hurm) are complete, the first of them being the forbidden month, and the last of them being the fasting month, these three months then approach the month of Hajj (pilgrimage) to the House of Allah (bayti Allahi al Haram). So just as "Whoever fasts Ramadan and stands within it with faith and seeking a reward, all his past sins will be forgiven for him", similarly: "Whoever performs Hajj to the House of Allah and does not have sexual relations nor commit indecent acts, he will return (from Hajj) similar to the day his mother gave birth"

Therefore, there is not a time that passes in the life of the believer except that there are specific actions of obedience designated by Allah upon His servants during that time. The believer revolves between these various times seeking a means of closeness to his Lord while in a state of hope and fear. The one who loves Allah does not become bored from seeking nearness to Him through voluntary actions, nor does he desire other than His nearness and pleasure.

He (author) later stated:

Ask Allah to make you firm upon (His) obedience until death approaches you, and seek refuge with Him from the changing of one's heart and from wickedness after piety. How strange is shamefulness of sin after worthiness of obedience, and how strange is poverty of greed, after wealth of contentment!

He (author) later stated:

Oh youths of Tawbah (mature individuals who perform tawbah): Do not return to suckling from the breast of desire (hawaa) after you have weaned from it. Indeed breastfeeding is only befitting for babies and not for (grown) men, but one must be patient upon the bitterness of weaning. If you are patient in this matter the taste of desire (hawaa) will be substituted with the sweetness of faith (eman) in your hearts. Whoever abandons something for the sake of Allah, he will not miss that thing, and Allah will substitute it with that which is better. Allah says:

{If Allah knows that you have good present in your heart, He will give you better than what was taken from you and forgive you your sins} surah al Anfal:70

It is stated in a hadith: “Verily the look (at what is haram) is an arrow from the arrows of Ibless (Shayton). If one abandons this look out of fear, Allah will replace it with sweetness in the heart” (recorded by Hakim and declared to be weak)

The youth are being addressed in this hadith, but as for the elder person, then he committing sins after completion of Ramadan is worse and more repulsive. This is because a young person may intend to repent toward the end of his life, and this is also dangerous because death may suddenly approach him, but concerning the elder person, his boat (of life) has docked at the pier of Manun (death), so what does he intend?!

These were just a few excerpts from this wonderful work (Lataif al Maa’rif) of Al Hafith ibn Rajab –may Allah have mercy on him.

May the peace and blessings of Allah be upon His last Messenger Muhammed, and upon his family members and companions.

Important note: In yesterdays gathering with Sheikh Alee bin Yahya al Haddadee (senior student of Sheikh Yahya an Najmee), the Sheikh informed: Being that the 6 days of Shawwal are specific voluntary days, one must make the intention to fast before fajr. This can be done on each individual day, or if one is fasting 6 consecutive days, then they can make the intention at one time upon beginning the fast. If a person does not make his/her intention to fast the 6 days of Shawwal before fajr, then he/she will not receive the reward of fasting Shawwal.